AFRICAN STUDIES

(Formerly Bantu Studies)

VOLUME 9. No. 1 — MARCH 1950

BANTU LANGUAGES, INFLEXIONAL WITH A TENDENCY TOWARDS AGGLUTINATION

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INTRODUCTORY

It is very commonly heard to-day that the Bantu languages are agglutinating in type. This statement was categorically made by the late Sir Harry Johnston when he wrote :[1] "They are agglutinative in their construction, the syntax being formed by adding prefixes principally and also suffixes to the root, but no infixes (that is to say, no mutable syllable incorporated into the middle of the root-word." Even regarding infixes Johnston was woefully wrong, for infixes are by no means uncommon in Bantu. But there is obviously a variance upon the right significance which should be given to the term "inflection", and this needs to be faced and discussed. Even the late Professor Alice Werner seemed uncertain on this point. In her *Language Families of Africa* (1915) she definitely classifies the Bantu family of languages as "Agglutinating" (p. 19), though, in the text, she somewhat modifies this when she states : "The Bantu languages are commonly called agglutinating, yet many of their formative elements are true inflexions, which cannot be used apart from the root." Four years later she wrote in her *Introductory Sketch of the Bantu Languages* (pp. 11–12) : "They are usually reckoned as belonging to the class of *Agglutinative* languages. These are distinguished from the *Isolating* languages on the one hand and the *Inflected* on the other by the fact that, while they indicate grammatical relations by particles prefixed or suffixed to the root, these particles are recognizable as independent words and can be used as such. This, as we shall see, does not quite apply to the Bantu languages, where some of the 'formative elements' (prefixes and suffixes) can no longer be used separately, and sometimes we even find internal changes in a word, comparable to those by which in English we form the plural of a noun like *foot* or the past of a verb like ***run***. So that it would be nearer the truth to call them 'partially inflected languages', or 'languages in course of acquiring inflections'."

In view of this statement it is surprising to read in Professor Werner's *Structure and Relationship of African Languages*, published in 1930 : "The Bantu languages are usually classed as 'agglutinating'."

In this paper therefore I propose to examine the definitions afresh and to show that Bantu is fully inflexional, while it has mechanisms for agglutinative processes.

[1] *Encyclopaedia Britannica*, XIth ed., 1911 (vol. III, p. 360 b), reiterated in his *Comparative Study of the Bantu and Semi-Bantu Languages*, 1919 (vol. I, p. 18).

TYPES OF LANGUAGE

There are three distinct types of language formation generally recognized by philologists, the *Isolating*, the *Agglutinating* and the *Inflexional*. It will be seen however that any one language seldom confines its processes to one only of these types.

Isolating languages are those in which the words (commonly monosyllabic) are in themselves immutable in form, suffering no change or inflexion to indicate grammatical or syntactical relationships. In such languages there prevail syntax of word-order and significant tone ; that is, the order of the words in the sentence is the sole determinative of their grammatical function (whether subject or object of the verb, or whether they act as noun, verb or adjective), while intonation replaces the sentence stress occurring in other languages.

Agglutinating languages are those in which grammatical forms are expressed by the combining or adhesion of formative elements to the various roots, these formative elements always being recognizable as independent words detachable from the root, and capable of being affixed[1] to other roots, or even to stand alone in the sentence.

Inflexional languages are those which are built up by means of formative elements added to the roots of words, such elements no longer being recognizable as separate words, and not being able to stand apart.

Examples of all three of these types of language formation are to be found in *English*, for instance.

The isolating type is illustrated in such sentences as *John saw Tom* and *Tom saw John*, where the position before or after the verb is the sole determining factor between subject and object. But in English it is only with nouns that this can be done, pronouns still undergo inflexion *I* to *me*, *he* to *him* to indicate case ; so that *I saw him* and *Him I saw* or even *Him saw I* are perfectly intelligible, whereas *John Tom saw* is an ambiguous sentence. In isolating languages word-position is all-important.

English also illustrates agglutination. For instance in the word *godlike* (which means *like God*) both elements are usable, with unaltered meaning, as separate words and futher formations may be built up in the same way, e.g. *manlike*, *warlike*, *lifelike*, etc. Similarly such words as *uplift*, *lean-to*, *overcome* and compoundings such as *steam-ship*, *motor-car*, illustrate this principle.

When, however, one of the elements has so far undergone change that it is meaningless when separated from the stem to which it is attached, it has become an inflexion. For instance, in the word *godly*, the element *–ly* (originally *like*) has lost all power of self expression and is a suffix, an inflexional element. English is rich in examples of inflexion of all kinds ; in suffixes as in *good-ness*, *house–s*, *love–d*, *ox–en*, *chieftain–ship* ;[1] in prefixes as in *super–impose*, *un–ravel*, *dis–engage*, *non–entity* ; and in that subtle type effected by internal vowel change, e.g. *sing*, *sang*, *song* ; *goose*, *geese*.

From an historical study we gather that the earlier forms of our English language were more fully inflected than the present form. There has been a dropping of case forms with the nouns and a simplification of forms with the pronouns, throwing more responsibility upon word-order in the sentence. This type of simplification is even more emphasized in the development of Afrikaans from the highly-inflected Nederlands speech. On the other hand there is evidence (as in the example of the growth of the suffix *–ly* from the word *like*) of a development from agglutination to inflexion in certain instances. There is, however, insufficient evidence to permit of dogmatism as to which of the three types, isolating, agglutinating or inflexional, is the most primitive. The thesis that isolated languages were the primitive form, that agglutination grew from them, and thence inflexion as the highest type, only holds in certain instances and

[1] Notice how different the suffix *–ship* in this instance and in such words as *friendship*, *kingship*, is from the agglutinative use of *ship* in *airship*.

cannot be put forth as a general principle. The languages of the "primitive" Bushmen are isolating, so are those of the Chinese, who hold one of the oldest cultures and literatures of the world. On the other hand the languages of the "primitive" Aborigines of Australia are of the most complicated inflexional type, a thing totally unexpected in a people living so low in the social scale.

ISOLATION

The classical example of an Isolating language is to be found in Chinese. A writer[1] has described the language in these words :

> "In Chinese the nouns have no singular and no plural ; the adjectives have no gender, number or person ; there is no distinction between noun, adjective and verb ; substantially all the grammar which the Chinese themselves recognize is the difference between words that are 'dead' (nouns) and those that are 'alive' (verbs), between 'empty words' (particles) and those which are not 'empty'."

Despite the existence of an enormous literature and a number of important dictionaries, it is not surprising therefore, that the Chinese have never formulated any set of rules governing the mutual relationships of words. Although certain attempts have been made by foreigners to deduce a rigid grammatical system, none has yet stood the test of time or criticism. A study of the wonderful system of written characters makes this failure better understood. "Every Chinese character is an indivisible unit, representing a sound and standing for a root idea. Being free from inflection or agglutination of any kind, it is incapable of indicating in itself either gender, number or case, voice, mood, tense or person."[2] Far Eastern Pidgin English simply consists in taking English words and treating them like Chinese characters, i.e. divesting them of all troublesome inflections and reducing them to a set of root ideas arranged in logical sequence. Further it may be stated "that no Chinese character can be definitely regarded as any particular part of speech or possessing any particular function absolutely, apart from the general tenor of its context. Thus taken singly, the character 上 conveys only the general idea 'above' as opposed to 'below'. According to its place in the sentence and the requirements of common sense, it may be a noun meaning 'upper person' (that is, a ruler) ; an adjective meaning 'upper', 'topmost' or 'best' ; an adverb meaning 'above' ; a preposition meaning 'upon' ; and finally a verb meaning 'to mount upon' or 'to go to'."[3] Dr. Giles sums up by saying : "Chinese grammar, then, so far as it deals with the classification of separate words, may well be given up as a bad job." And, regarding syntax : "Each particular passage is best interpreted on its own merits, by the logic of the context and the application of common sense." Each character is to be regarded as "root-idea" and not a definite part of speech.

But what of the "form" of the words in a Chinese sentence ! It has been stated that there are only 420 "vocables" in the Pekinese dialect of Mandarin, while Cantonese has probably between 800 and 900. These vocables may be described as phonetically distinct word-forms of one syllable each. Any one vocable in Chinese may be represented by a large number of different characters, each bearing a different meaning. Dr. Giles instances the vocable *shih*, of which he gives, as a fraction of the total number of words pronounced thus, 33 different characters, each with a different meaning, e.g. history, to employ, corpse, market, army, lion, to rely on, to wait on, poetry, time, to know, to bestow, to be, solid, to lose, to proclaim, to look at, ten, to pick up, stone, generation, to eat, house, clan, beginning, to let go, to test, affair, power, officer, to swear, to pass away, to happen.

[1] A. H. SMITH, *The Uplift of China*, (1907), p. 35.
[2] H. A. GILES in *The Encyclopaedia Britannica*, XIth ed., vol. VI, p. 221.
[3] H. A. GILES, *ibidem*.

Chinese, however, employs significant tone, and many of the above vocables are distinguished thus. In Pekinese there are four tones : (1) high level, (2) rising, (3) falling-rising and (4) falling. In Cantonese intonation is much further developed, six tones being used, there being in addition variants to the first and fourth tones, and a further alternative to the first tone in final words—nine tones in all.[1] The semantic significance in Pekinese intonation is well illustrated by the following, in which the four tones are indicated by their numbers :

wo^3 pu^1 yao^4 chi^1 (I don't want chicken).
wo^3 pu^1 yao^2 chi^1 (I don't bite chicken).
wo^3 pu^1 yao^3 chi^1 (I am not impatient).
wo^3 pu^1 yao^4 chi^3 (I don't push).
wo^3 pu^1 yao^4 chi^4 (I don't want to note).

fu^1 fu^4 fu^2 fu^3 (Husband and wife visit house).
fu^4 fu^2 fu^1 fu^2 (Lady dresses in gentleman's clothes).

Even with the multiplication of vocables due to tone differences, it would be impossible to speak without ambiguity or even with intelligence were there not some other means of supplementing this deficiency of sounds. So Chinese employs certain devices to overcome this paucity. (i) Words are reduplicated in family appellations and certain adverbial phrases. (ii) Double components, near synonyms are used, e.g. *shu-mu*, tree ; *man-ying*, full. (iii) Determinative compounds are very commonly employed, e.g. milk-skin = cream, lamp-cage = lantern, sea-waist = strait. There are so many two-word phrases formed in Chinese that the spoken [2] language might be described as bi-syllabic. (iv) A number of numeratives is used, giving a clue to the class of object to be indicated : *mei* with circular objects, *k'o* with globular objects, *chih* with animals, etc.

The isolating nature of Chinese syntax, with the emphasis upon the succession of root-ideas may be illustrated in the following quotation from Li Pak's classic poem :[3]

'Kwan 'pa ˉkin ˌwɔŋ ˌhɔ 'tsi 'soey
You not see yellow river of water
't'in ˍsoeŋ ˌlɔi.
heaven above come.
(Do you not see the water of the yellow river whose source is in heaven ?)

'pan ˌlau ˉtou 'hɔi 'pat ˍfuk ˌwui.
Run flow reach sea not again return.
(It flows towards the sea and never returns.)

'kwan 'pa ˉkin 'kou ˌt'ɔŋ ˌmiŋ ˉkɛŋ
You not see high hall clear mirror
'pei ˍpa:k ˉfat.
lamenting white hair.
(Do you not see how quickly we grow old ?)

'tsiu ˌjy 'ts'iŋ 'si ˍmou ˌsiŋ ˉsyt.
Morning like green silk evening like snow.
(In the morning the hair is fresh as green silk, and in the evening white as snow.)

In Africa the Sudanic family of languages is classified as isolating. This is true as a general condition, but many Sudanic languages have, or have developed, considerable inflexion. Inflexion, reduplication and compounding have resulted in large numbers of polysyllabic words, though it is clear that in Sudanic the word basis is monosyllabic. This basis varies from the form consonant plus vowel to consonant plus vowel plus consonant. There is no grammatical gender : neither sex nor class gender; though compounds and inflexions are found to indicate number, and pronominal forms are at times considerably developed.

In Bantu each language is found to possess a limited number of monosyllabic verbs, usually less than twenty, but they are very common in Sudanic. In Gã, for instance, Mrs. Wilkie [4] has recorded over 130 monosyllabic verbs, such as *ya* (go), *ʃã* (burn), *ʃĩ* (leave), *ta* (chew), *fe* (make), *fè* (surpass). Quite as many have been recorded in Eve, and even more in Ibo. Often, when verbs

[1] cf. D. Jones and Kwing Tong Woo, *A Cantonese Phonetic Reader*, pp. xiv, xv.
[2] The single character is usually all-sufficient in the written language.
[3] Phonetic text in Cantonese from Jones and Woo, *ibidem*. p. 77.
[4] cf. *Ga Grammar Notes and Exercises*, 1930.

are recorded with more syllables than one, it is due to a compounding of two words, e.g. in Eve *dome* (enter) is composed of *do* (go) and *me* (inside).

In the Sudanic languages, too, tone plays a large part in distinguishing words and thus increasing the vocabulary; for instance in Gã: *ta* (chew), *tá* (sit down), *tà* (touch); or in Eve *do* (sleep), *dó* (say), *dò* (be sad); *vu* (fish-hook), *vú* (bellows), *vù* (blood). Changes in the length of the vowel may also be significant, e.g. in Gã, *ho* (pass) and *ho·* (cook).

Typically isolating is the significance of word position in regard to syntax. In Eve: *e kpo kpé* (he see stone); *e di ga na fofo* (he seek money give father, i.e. he gave money to his father); in Gã: *mi ya· skul da· gbi* (I go school always day; i.e. I go to school every day).

Increase in the expression of verbal ideas has been achieved in Gã by means of idiomatic compounds; for instance: *bɔ kɔkɔ*, close fist = warn; *hã gbɛ*, give road = allow; *tʃĩ gbɛ*, close road = hinder; *kpa fai*, remove hat = beg. Verb tense indications are made by using certain verbs in an auxiliary sense, as in Eve: *wo*, do; *me wo*, I do; *me wo na*, I habitually do (lit. I do stay); *me wo vo*, I have done (lit. I do finish); *me wo va*, I shall do (lit. I do come); where the three verbs *na* (stay), *vo* (finish) and *va* (come), used in that particular position in the sentence, have achieved auxiliary force.

As already stated, however, inflexion is not unknown in Sudanic as a grammatical process. While compounding is at times resorted to in Gã to form plurals (e.g. *tʃɛ*, father > *tʃɛmei*, *nã·*, grandmother > *nãmei*, where *mei* means "people"; or *gbekẽ*, child > *gbekẽbii*, *tʃatʃu*, ant > *tʃatʃubii*, where *bii* means "children"), there seems to be regular inflexion in the use of final *–i* and *–dɔi*, as in *bi*, child > *bii*, *gbɛ*, road > *gbɛi*, or *goŋ*, mountain > *godɔi*, *nane*, foot > *nadɔi*; and in the case of such changes as *yo·* (woman) to *yei*, *nõ* (thing) to *nii*, *oblanyo* (young man) to *oblahii*. Verbal nouns, too, may be formed in Gã, some by a lengthening of vowel (e.g. *ba*, come > *ba·*, a coming; *dɔu*, steal > *dɔu·*, theft and *dɔulɔ*, thief), others by adding a suffix such as *–mɔ* or *–lɛ* (e.g. *blɔ*, shout > *blɔmɔ*, a shouting; *dɔɔ*, be quiet > *dʒɔlɛ*, quietness).

In this Sudanic diverges sharply from the classical type of isolating languages found in Chinese.

Nearer, however, to isolating type is what is found in the Bushman languages [1] of South-west Africa and the Kalahari desert. In these there is little distinction in form corresponding to parts of speech; one word may do the work usually ascribed to either noun, adjective or verb in, say, English.[2] Thus in the !hũ: dialect the word *//ŋ:* may signify either of the verbs "give" or "receive", the noun "a present" or the adjectival idea of "nice". Maingard,[3] in writing of the ǂkhomani dialect stated: "We must abandon the attempt to apply the very elaborate and comprehensive scheme of 'parts of speech' to the ǂkhomani dialect. We must substitute for it a much more simplified system of classification of only two grammatical categories: (i) words denoting concrete notions of objects and persons (nouns and pronouns); (ii) words denoting concrete notions of actions or states (verbs). All the more abstract conceptions of our European grammars, such as adjectives, adverbs, a highly developed numeral system, etc. find no place in our revised classification." The following quotation reveals the isolating character of this language:

//gaĩ cən sija !kae //kei/ka.
wolf go come run girl
ha cə c²em //kei/ka.
he go make-love girl
a//gaĩ cən //haqu. akɔqɔ sa //kei/ka.
wolf go return-home jackal come girl.
(The wolf comes running up to the girl. He makes love to her, and returns home. The jackal now comes to the girl.)

[1] Exception must be made of some Central Bushman dialects, particularly Naron, which have been strongly influenced by Hamitic Hottentot structure.

[2] cf. DOKE: "An Outline of the Phonetics of the Language of the Chũ: Bushmen of North-west Kalahari. *Bantu Studies*, Vol. II, p. 130 (1925).

[3] L. F. MAINGARD in *The ǂkhomani Dialect of Bushman: Its Morphology and other Characteristics*; cf. "Bushmen of the Southern Kalahari", p. 258.

All grammatical relationships, it is seen, are achieved by means of word postion. Questions of "case" and tense do not arise at all. Generally speaking "number" is unindicated. This is particularly the case when there is present some quantitative indication such as a numeral. Thus in !hũ: one hears "one man", "two man", "many man" (!hũ: has no numerals beyond "two"), but it is possible to use a suffix *–sn* to indicate plurality if it is not otherwise indicated. Certain suffixes indicative of aggregation, individuality, etc., seem definitely to be used in some of the Bushman dialects, as do other particles giving emphasis or shades of meaning when accompanying verbs. These particles, however, are usually identifiable as original words: for instance in ǂkhomani *!gai*, hail, becomes *!gai˜si*, hail-stone, a type of definitive singular, where *˜si* really means "this one".

Bushman languages further, employ semantic tone to an important degree. Five tones are used: high, mid and low levels, a falling and a rising. In ǂkhomani we note *//ŋ*, come, *ˍ//ŋ*, house, *ˊ//ŋ*, blanket; *ǂkou*, fly, *˜ǂkou*, tsamma melon. In !hũ: *˜/ŋ*, sit, *ˋ/ŋ*, berry; *ts²i:*, wet, *˜ts²i:*, mouth.

What distinguishes Bushman dialects from all other types of isolating languages is the profuse employment of clicks which are found in almost every word apart from the relatively few formative elements. The fact that these latter are devoid of clicks suggests for them either recent development or foreign introduction. Southern Bushman dialects use five clicks / (dental), ! (palato-alveolar), // (lateral), ǂ (alveolar), and ⊙ (labial). In Northern dialects the last gives way to ///, a retroflex click. It is from Bushman that the Hottentot (Hamitic) languages derived their four clicks (/, !, //, ǂ) and thence the Nguni (Bantu) their three (/, !, //).

AGGLUTINATION

It is very questionable whether any language can be described as truly agglutinative in character. Our definition of agglutination postulates that the formative elements in words have separable *meanings* (not merely significances) and may stand alone in the sentence. Classic examples generally quoted are Turkish and Magyar, languages of the Ural-Altaic family. But a close examination of word-structure in these languages reveals little difference between them and such typically inflexional languages as Latin or Hebrew. Let us glance at some examples from the Turkish verb. Here are three roots *sev* (love), *tep* (kick) and *qash* (scratch). The infinitive is formed by a suffix *–mek* or *–maq*, thus *sevmek* (to love), *tepmek* (to kick), *qashmaq* (to scratch); *mek* however has no other function in Turkish than that of infinitive formation. The verbs may be further extended by formative elements: *sevdirmek* (to cause to love), *tepdirmek* (to cause to kick), or *sevinmek* (to love oneself,) *qashinmaq* (to scratch oneself), or *sevishmek* (to love one another), *tepishmek* (to kick one another), or *sevmemek* (not to love), *qashmemaq* (no to scratch). The formatives *–dir* (causative), *–in* (reflexive), *–ish* (reciprocal), *–me* (negative), are not separate or separable words, as Farrar[1] would imply, but have significance only in their place in the verb formation. They may be superadded one to the other as in *sevindirilmemek* (love-self-cause-be-not-to, i.e. not to be made to love oneself); but *–il* is not the verb "to be" as we understand it, though it may be connected with the rarely-used *olmaq*. This superaddition of formative elements is closely parallel to that in vogue in Bantu verbal derivatives, e.g. in Zulu *ukuthandisanela* (lit. to-love-cause-one-another-towards, i.e. to cause one another to love for). Further, as Tucker[2] points out, there is little to choose between the declension system in Ural-Altaic and what obtains in Latin. Here is the declension in Turkish of the noun *ev*, house:

[1] F. W. Farrar, *Language and Languages*, (1883), p. 392.
[2] T. G. Tucker, *Introduction to the Natural History of Language*, pp. 80–2.

	(sing.)	(plur.)
Nom.	*ev*	*evler*
Gen.	*evin*	*evlerin*
Dat.	*eve*	*evlere*
Acc.	*evi*	*evleri*
Loc.	*evde*	*evlerde*
Abl.	*evden*	*evlerden*

Tucker states : "As a matter of *principle* the Latin declension *vir*, *viri*, *viro*, *virum* differs in no respect fom the Turkish *adem*, *ademin*, *ademe*, *ademi* ; nor does the system *ago*, *agis*, *agit*, *agimus* differ in principle from the Magyar *lelem*, *leled*, *leli*, *leljuk*. The distinction lies in the transparence and regularity of the word-building process in the Ural-Altaic group, and its lack of uniformity, and its unrestricted obscuration in the Indo-European." Such fine distinction, however, does not warrant classifying the one as agglutinative and the other as inflexional. Ural-Altaic must be classed as a family of inflexional languages.

Agglutination is a type of compounding in language, in which the elements are still recognized and recognizable as entities even in the compound.

There are languages which may, to a large extent, be considered to be of this type. Such have been termed *polysynthetic*—the American Indian tongues. In such languages complete sentence concepts are run together into single word-groups, but may be analysed into several component parts. From Cherokee we have *nadholinin* (bring us the boat), made up of the components *naten* (bring), *amokhol* (boat) and *nin* (us). From Mexico *nišōtšitēmoa* is I-flowers-seek, *nikalchihua* is I-house-build. In the Greenland dialect of Eskimo, too, we have the same thing, where the stock sentence-word *aulisariartorasuarpok* (he hastens to go fishing) is usually quoted ; of this the component factors are mostly truncations, corresponding respectively to *aulisar* (to fish), *peartor* (to be engaged in) and *pinnesuarpok* (he hastens).

Real agglutination, then is word-compounding. We have noticed instances of it in English. Turkish shews it in the suffixed possessives, e.g. *defter-im* (my note-book, cf. *ben*, I), *gunul-un* (thy heart, cf. *san*, thou), *balta-miz* (our axe, cf. *biz*, we), *taraq-lari* (their comb, cf. *anlar*, they). Bantu languages, too, have the possessive enclitic suffixes ; e.g. in Zulu : *umntanami* (my child < *umntwana* + *wami*) ; in Lamba *wisiwo* (their father < *wisi* + *wawo* or *wisi* + *wo*).

Agglutinative compounding occurs widely in Bantu in two ways : (i) in the formation of compound nouns, and (ii) in the fluent sentence compounding, in some languages, due to elisions or coalescences.

(i) A few examples from Zulu will illustrate the first : *umninindlu* (house-owner, < *umnini* + *indlu*) ; *entshonalanga* (in the west, < *shona*, set + *ilanga*, sun) ; *indlalifa* (heir, < *dla*, eat + *i*(*li*)*fa*, inheritance) ; *inswelaboya* (hyena, < *swela*, lack + *uboya*, hair).

(ii) In fluent speech in Zulu, ultimate vowels are commonly elided before initial vowels in a sentence—giving rise to long agglutinated word-groups ; e.g. *ngibona ihhashi elikhulu ebomvu* becomes *ngibon'ihhash'elikhul'ebomvu* (I see a big, red horse) ; *umntanakhe uhlezi ekhaya* becomes *umntanakh'uhlez'ekhaya* (her child is sitting at home). Similarly in ordinary speech in Lamba, coalescence of juxtaposed final and initial vowels takes place, resulting in agglutinated word-groups ; e.g. *ndukufwaya ukuwona imfumu* becomes *ndukufwayo-kuwonemfumu* (I want to see the chief).

Agglutination, then, may be found as an expression of certain formations in Bantu, but it is not the characteristic feature of the languages. It was seriously suggested [1] that the ordinary noun-class formation in Bantu was agglutinative: that the noun-prefixes were in reality demonstrative pronouns amalgamated with the noun stem. On the face of it this seemed plausible, especially with such a language as Lamba, where, for instance, the noun *akatemo* (axe) had corresponding demonstrative *aka*, and its plural *ututemo* had *utu* ; also *iciswi* (knife) and *ici*, plural *ifiswi* and *ifi* ; but in the nasal classes *imbusi* (goat), for instance, had *iyi* and *isi* for singular and plural demonstratives respectively, while *umuntu* (person) had *uyu*

[1] By Dr. A. Werner.

and *amafuta* (fat) had *aya*. The correspondences, where they occurred, were incidental, demonstratives being formed from relative concords, which in their turn had their source in the noun prefix. This can be proved from Zulu, where, for instance, from *isihlalo* (seat) is formed the relative concord *esi–*, hence the first position demonstrative *lesi*; similarly *aβantu* (people) gives *aβa–*, hence *laβa*.

INFLEXION

It may be categorically stated that Bantu languages are inflexional. In word-composition, with conjunctive inflexion, they strongly resemble the processes of Latin, the classic example of an inflexional language. Latin, however, is a suffix-forming language, while Bantu is typically prefix-forming, but the principle of grammatical agreement, if not concordial in Latin, shews a remarkable parallel. Compare, for instance, the agreements in the following Latin sentences and the corresponding forms in Zulu :

Latin :

1. *noster magnus homo appāret* (our big man appears).
2. *nostrī magnī hominēs appārent* (plur.).
3. *nostra magna fēmina appāret* (fem. sing.).
4. *nostrae magnae fēminae appārent* (fem. plur.).

Zulu :

1. umu*ntu* we*thu* om*khulu* u*yaβonakala*.
2. a*βantu* *βethu* a*βakhulu* *βayaβonakala*,
3. i*salukazi* [1] *sethu* esi*khulu* si*yaβonakala*.
4. i*zalukazi* *zethu* ezi*khulu* [2] *ziyaβonakala*.

The Zulu goes much further than does the Latin, in which the verb termination does not alter for gender, only for number. In Bantu class gender, upon which the concord is built, incorporates differences of number as well as those of classification.

Similar close comparison may be made of verb tenses, Latin revealing suffixal formation and Bantu prefixal. Compare, for instance Latin and Sotho :

am–o	*ke–a–rata*
am–as	*u–a–rata*
am–at	*o–a–rata*

In the Sotho *–a–* is a tense auxiliary. In Latin *–o*, *–as* and *–at* are not pronouns, but they refer to the pronouns *ego*, *tu* and *is*. Similarly *ke–*, *u–* and *o–* are not pronouns ; they are subjectival concords used in building the Sotho verb tense, and refer to the pronouns *'na*, *uena* and *eena* respectively. In the Latin *am–ab–o* and the Sotho *ke–tla–rata* the parallel is more complete. Hitherto a wrong conception of the correct word-division in many Bantu languages has militated against a true appreciation of their essential inflexional character.

Take again the Bantu concord system as used with the adjective. It is prefixal, and it refers to "class genders", e.g. *emo-holo*, *ama–holo*, *tse–kholo*, (where nasal influence has changed Sotho *h* to *kh*) In Latin the change is suffixal, and refers to "sex genders" and declensions in place of classes, e.g. *magn-us*, *magn-a*, *magn-um*.

Some philologists would apply a very narrow interpretation to the term inflexion, denying its use with languages which do not employ internal change of vowel or "obscuration" in the employment of affixes. Meinhof, for instance, says that inflexional languages "modify the meaning of words not merely by prefixes and suffixes, but by internal change of vowel", i.e. by such changes as in "sing, sang, sung", called ablaut. He therefore characterizes Bantu as agglutinative, considering the formative prefixes and suffixes as being adhered elements originally separate words. This

[1] The word *isalukazi* (old woman) is here used in order to illustrate a different class concord, as *umfazi*, the equivalent of *fēmina* is in the same class as *umuntu*.

[2] The form *ezinkulu* is commoner in Zulu to-day.

cannot be demonstrated as fact; and to exclude from inflexion the use of affixes which cannot be used separately is to place too narrow a connotation on the term inflexion.

Bantu languages employ five types of inflexion in their morphology: 1. vowel inflexion; 2. consonantal inflexion; 3. inflexion by infix; 4. inflexion by prefix or suffix; 5. inflexion by tone.

1. *Vowel Inflexion in Bantu*

There is a type of vowel alternation in Indo-European languages which is called *ablaut*; this term refers more particularly to a change of radical vowel, as occurs in *drink*, *drank*, *drunk*; *freeze*, *froze*; *fŏdio*, *fōdi*; *fīdes*, *fīdo*, *fœdus*; λιπειν, λειπω, λελοιπα. In Bantu, however, change of this type, where it occurs, is due to succ eding vowel influence as in the change of vowel-quality in *France* and *French*, which is due to an influence exerted on the *a* of the root-syllable by a following syllable containing *i*, viz. *–isc* in *Frencisc*. This process is called *umlaut*. Bantu examples are not frequent, but are noticed in the formation of certain perfect stems of verbs as in Zulu *hlala* ⩾ *–hleli* or *hlezi* (contr. < *–hlalile*), *lala* > *–lele* (contr. < *–lalile*); or in Shona *rara* > *–rere*, *gara* > *–gere* (rare perfect forms which have persisted); or in Lamba *syana* > *–syene*, *ŵyala* > *–wyele*, *wama* > *–weme*, obsolete *kwata* > *–kwete*, *ŵona* > *–bwene* (a telescoped contraction from *–ŵonene*). In all of these is noticed the change of *a* to *e* under the influence of coalescence with a succeeding *i*. Akin to this inflexional process is the coalescence of vowels so widespread in Bantu, by which *a* + *i* > *e*, *a* + *a* > secondary *a*, *a* + *u* > *o*, as in the case of the conjunctive formative *na–* in Bemba, for instance, where we get *nabana* (and children), *nenkafi* (and a paddle), *nomwine* (and the owner), from *abana*, *inkafi* and *umwine* respectively. Of similar inflexional action, too, is the vowel harmony found in the verb conjugation of certain languages particularly of the Congo zone. In Ngombe, for instance, the simple stem of verbs with root-vowel *a*, *e*, *i*, *o* or *u* will end in *–a*, while that of verbs with root-vowel *ɛ* or *ɔ* will end in *–ɛ* or *–ɔ*, e.g. *pala*, *bena*, *dinda*, etc., but *sɛkɛ*, *kɔmɛ*, *sɔnɔ*, etc. In the Soli language (of West-central Bantu), vowel assimilation in perfects is carried far, e.g. *valayava* < *yava*, *valavono* < *vona*, *valaleme* < *lema*, *valalimi* < *lima*, *valalumu* < *luma*. Though this can hardly be considered *umlaut*, it obviously arises from the contraction of an original suffix *–ile* (shewn still in *valasuni* < *suna*), and is an inflexional change of considerable importance. Languages which are susceptible to such vowel assimilations must have an inflexional nature.

2. *Consonantal Inflexion in Bantu*

There are certain very important types of consonantal inflexion in Bantu. Subtle nasal changes and assimilations are found in *all* Bantu languages. Such changes commonly result as follosw: nasal + *l* > *nd* (e.g. *ndame*, let me care < *lama*), nasal + *ŵ*[1] > *mb* (e.g. *mbone*, let me see < *ŵona*) in Lamba; or in Shona: nasal + *k* > *h*[2] (e.g. *huku*, fowl < stem *–kuku*), nasal + *p* > *mh* (e.g. *mhuno* nose < stem *–puno*), nasal + *t* > *nh* (e.g. *nhume*, messenger < verb *tuma*, send). The laws governing this process of *nasalization* differ from one Bantu language to another, but cannot be considered in detail here.

There are however other inflexional processes of a more local character which we shall consider now. They are (a) Palatalization, (b) Vocalization, (c) Denti-labialization and (d) Velarization.

(a) *Palatalization*

By this process a palatal consonant is substituted for one of another organic position. This takes place particularly in the Nguni and Sotho clusters. Generally palatalization is due to the incompatibility of bilabial consonants with the semi-vowel *w*, and it takes place in Zulu, for instance, in the formation of noun-diminutives, locative adverbs and verb-passives. The substitutions in Zulu are as follows: *ph* > *sh* (*ɓopha*, tie > passive *ɓoshwa*), *b* > *j* (*isigubu*, calabash > locative *esigujini*), *ɓ* >

[1] In Lamba *ŵ* = phonetic ʊ.
[2] The *h* in each of these instances is voiced, i.e. phonetic *ɦ*.

tsh (*intaba*, mountain > diminutive *intatshana*), *m* > *ny* (*luma*, bite > pass. *lunywa*), and so on. In the case of diminutive formation the process is extended in Zulu to alveolar sounds, so that *th* > *sh*, *d*, > *j*, *t* > *tsh* and *n* > *ny*. This means that the phonetic elements of the original word may become almost entirely obscured, e.g. *umshana* is the diminutive of *umuthi*, tree, and *kumhloshana* (it is whitish) is the diminutive of *kumhlophe*. The changes in Sotho are not so regular as in Nguni but the following examples (of passive and diminutive formation) may be noted: *thaba*, rejoice > pass. *thajoa*; *bopa*, mould > *bopjoa*; *bofa*, tie > *bofshoa*; *kobo*, blanket > dimin. *kojoana*; and an alveolar change, *khale*, long ago > dimin. *khajana*.

In the Tetela language (Congo Zone) palatalization is an interesting feature in the formation of nouns of the diminutive class [1] (Meinhof's Class 19 prefix *pi–*). Here there are two types [2]: (1) the use of a palatal glide following labial, velar and glottal consonants, e.g. *p* > *pj*, *f* > *fj*, etc., a phonetic combination very common in Central Bantu, for instance in Lamba, but outside our present enquiry into inflexion; and (2) the substitution of palatal consonants for alveolars, e.g. *t* > *tʃ* (*utambā*, tree > *tʃamba*, little tree); *d* > *dʒ* (*didi*, bead > *dʒidi*); *n* > *ɲ* (*onongo*, line > *ɲongo*); *l* > *dʒ* (*ulua*, fruit > *dʒua*); *s* > *ʃ* (*usatu*, picture > *ʃatu*).

How much further palatalization goes in Bantu has yet to be ascertained.

(b) *Vocalization*

This is the process by which voicing or the substitution of a voiced for a voiceless consonant takes place. It occurs in the *ri*-class (Meinhof's Class 5) in Shona, when stems of words commencing in voiceless consonants, such as *p*, *t*, *k*, appear vocalized in the singular, e.g. *b*, *d*, *g*, but remain unchanged in the plural after the prefix *ma–*; e.g. *badza*, *mapadza* (hoe; stem *–padza*); *dama*, *matama* (cheek; stem *–tama*); *gore*, *makore* (cloud; stem *–kore*). Similarly, especially in the case of adjectives, *tʃ* > *dʒ*, *tʂ* > *dʐ* and *pf* > *bv*. It is noticeable that this inflexion always takes place with explosive consonants, sometimes with affricatives, but never with fricatives; and we assume that vocalization is due to the explosive element coming under the influence of the prefixal implication of *ri–*.

(c) *Denti-labialization*

In certain Central Bantu languages the contracted forms of the causatives of verbs reveal a high degree of inflexion, for instance in *Lamba* *wūka*, wake up > *wūsya*,[3] arouse, *pita*, pass > *pisya*,[3] push through; but in the case of stems having a bilabial consonant in the final syllable, substitution of a denti-labial for the bilabial takes place in contracted forms. The Lamba rule is that "if the elided penultimate syllable [4] contains a bilabial consonant, *b*, *p* or *w*, the final *–sya* becomes *–fya*, and any preceding nasal will remain *m*."[5] Examples to illustrate the contraction as well as this process of denti-labialization may be set out as follows:

cēpa (be few) *cē(pe)sya cēfya* (lessen)
tuwa (be white) *tu(wi)sya tufya* (whiten)
samba (bathe) *sam(bi)sya samfya* (wash)
tumpa (be stupid) *tum(pi)sya tumfya* (make stupid).

Contracted causatives are found in other Bantu zones, e.g. in Shona where some verbs in *–ra* change to *–dza*, and those in *–ka* to *–tsa*, e.g. *pera* (come to an end) > *pedza*; *seka* (laugh) > *setsa*. Denti-labialization, however, seems to be restricted to the Central Zone, where it occurs in the Bemba Group and sections of the Luba Group.

(d) *Velarization*

"This is a phonetic phenomenon occurring particularly in the Shona cluster [6] (also in Venda influenced from Shona), brought about by an abnormal raising of the back of the tongue towards the soft palate (velum) instead of the usual

[1] Information from a MS. written by E. B. Stilz.
[2] I use phonetic spelling in this case.
[3] Lamba *sy* = phon. *ʃj*; in Bemba these words are spelled *bushya* and *pishya* respectively.
[4] i.e. elided in the process of contraction; cf. DOKE, *Textbook of Lamba Grammar*, 338.
[5] Becoming homorganically denti-labial, i.e. *ɱf* (phon).
[6] i.e. Group.

slight raising effected in pronouncing the velar semi-vowel *w*."[1] This occurs particularly in formation of the passives, where the suffix *–wa* is incompatible with certain consonants, particularly bilabials, so that *p* + *wa* > *pxa*; *v* > *wa* > *bya*,[2] and *m* + *wa* > *mɲa*; e.g. *rapa*, cure > *rapka* or *rap xa*. The Bantu *–vwa*(dog) appears as *imbga* in Shona. In Lamba its original form appears, i.e. *imbwa*; in Zulu and Sotho palatalization takes place resulting in *inja* and *ntja* respectively. The Bantu *mu-ana* (child) appears as *mɲana* in Shona. Here again in Lamba we have the original form, viz. *umwana*; in Xhosa the equivalent is palatalized, viz. *unyana* (meaning "*son*"); but in Sotho there is also velarization with the form *ngoana*. In Venda we get such examples from passive formation as the following: *lima*, plough > *liŋwa*;[3] *vhofha*,[4] tie > *vhoxwa*.

3. *Inflexion by Infix in Bantu*

An infix might be defined as "an affix inserted within a word";[5] that is, it is an affixal or formative element both preceded and succeeded by formative elements. Generally, in Bantu, infixes are preceded by subjectival concords and followed by verb stems; thus they form part of verb forms. We may note a few of the more important types.

(a) *Negative infix*

In Zulu this is *–nga–* used in the infinitive *ukungaboni* (not to see), in the subjunctive *singaboni* (that, we see not) and in the participial *singaboni*. In Sotho the basic form is *–sa–*; subjunctive *re–sa–bone*, appearing however as *–se–* in the infinitive (*ho–se–bone*) and participial (*re–se–bone*). In Sotho, however, *se–* may be used prefixally in the negative imperative, e.g. *se–bone* (dont' see), plur. *se–boneng*; it is therefore not solely used as an infix. In Shona also the basic form is *–sa–* in the infinitive *kusavona*, subjunctive *tisavone*; more complicated are the forms in the participial, e.g. present *tisiŋgavoni* (*–siŋga–*) and past *tikasavona* (*–kasa–*). Central Bantu Lamba has a very different infix, viz. *–i–*, found in negative subjunctive and negative conditional tenses, e.g. *twiwona* (neg. of *tuwone*, let us see) and *twiŋgawona* (neg. of *tuŋgawona*, we would see). Similar instances of negative infixes are to be found in other Bantu languages. They do not occur in the indicative, but only in the "oblique" moods of the verb.

(b) *Potential or Conditional Infix*

This commonly occurs in Bantu as *–nga–*,[6] e.g. *singabona* (Zulu, we can see), *tuŋgawona* (Lamba, we would see), *tungaona* or *tungeona* (Swahili, we would see). In Sotho, by sound-shift, it occurs as *–ka–*, e.g. *re–ka–bona* (we can see). The negative of the potential in Zulu appears as *–nge–*, obviously influenced by the negative infix *–i–*, not otherwise found in Zulu, e.g. *singeboni* (we cannot see).

(c) *Progressive Infix*

In Zulu this is *–sa–* as in *sisabona* (we still see); in Lamba it is *–ci–* as in *tuciwona*, as it is also in Shona, e.g. *nzara icigere* (famine still continues).

(d) *Habitual Infix*

In Central Bantu this is *–la–*, e.g. in Bemba, *tulabelenga* (we read). In the negative this infix drops altogether, e.g. *tatubelenga* (we don't read).

(e) *The Common Present Indicative*

The Common Present Indicative tense in most Bantu languages employs an infix, varying from zone to zone. Its most informative type is found in Shona, as in *tinovona* (we see, we are seeing), where *–no–* is obviously derived from an earlier *–na* + (*u*)*ku–*, i.e. conjunctive formative *na–* with the infinitive prefix *ku–* (with latent initial *u–* [cf. Zulu *uku-*]). Thus we have an insight into the growth of one of these infixes *na–* + (*u*)*ku–* > *noku–* > *no–*, and *tinovona* originally signified "we-and-to-see". Swahili has gone a step further by the complete elision of the infinitive element, only *–na–* remaining, e.g. *tinaona*. In Lamba

[1] Doke, *Bantu Linguistic Terminology*, p. 216.
[2] *bga* in Shona orthography.
[3] Phon. *liŋwa*.
[4] Phon. *vofa* (bilabial fricatives).
[5] Doke, *Bantu Linguistic Terminology*, p. 126.
[6] Not connected in any way with the negative infix.

the infinitive element is still clearly seen but the *n* of *na–* has given place to *l*, a process not unknown in Bantu sound-shifting. Thus we get *tulukuŵona* (we see) with infix *–luku–*. A radical contraction of this (by substitution of *e*) has taken place in Bemba, where we find *–le–* as in *tulebona*. South-eastern Bantu uses what may prove to be an entirely different infix in this tense : *–ya–* in Nguni (e.g. *siyaβona*) and *–a–* in Sotho (e.g. *re–a–bona*) ; this *–ya–* has been erroniously derived from the verb *ya* (go) ; that this etymology is wrong is clear from the fact that the Sotho verb "go" is *ea* (i.e. *ya*) while the infix in Sotho is *–a–*.

Each Bantu language has a certain number of these verbal infixes. For instance the following are the most common in use in Swahili : Present, *–na–* and *–a–*, *tunapenda*, *twapenda* (we love) ; Stative Perfect, *–me–*, *imejaa* (it is full) ; Narrative, *–ka–*, *tukapenda* (and we loved) ; Future, *–ta–*,[1] *tutapenda* (we shall love) ; Participial, *–ki–*, *tukipenda* (we loving) ; Conditional, *–nga–* and *–nge–*, *tungependa* (we should love) ; Exclusive (in negative), *–ja–*, *hatujapenda* (we have not yet loved) ; Negative Subjunctive, *–si–*, *tusipende* (that —we may not love) ; Negative Infinitive, *–to–*, *kutopenda* (not to love). This last example shews an infix which has been derived from a verb plus an infinitive, viz. *kutoa kupenda*, lit. to "give up" to love. Many of the infixes in Shona are similarly formed and end in *–o*, e.g. *wakambodya* (he began by eating) ; *acangotaura* (at that time he was speaking ; (*watoşika* (he has just arrived). The derivation of these cannot to-day be discerned, but with others it is clear, e.g. *wandovaka* (he went and built) > *enda ku* (go to) becoming *–(e)ndo–* ; *akazorwisa* (they consequently rebelled) < Bantu *za ku–* (come to) becoming *–zo–* ; *wakarofa* (he nearly died), probably < *kara ku–* (lit. have a craving for ; cf. Zulu idiom *ukufuna ukufa*, to be on the point of death, lit. to want to die).

Apart from a few such, which may be *coldly* analyzed, the forms used in this way to-day in Bantu are definite infixes with no separable meaning or use discernible.

[1] The future infix, in some Bantu languages, was originally an auxiliary verb, e.g. in Sotho *re-tla-rata* (we shall love) and the verb *tla* (come). Similarly with the use of *za* and *ya*, auxiliary verbs in Zulu futures.

4. *Inflection by Prefix and Suffix in Bantu*

For purposes of this study we may divide this type of inflexion into three aspects (a) prefixes, (b) suffixes, and (c) conjoint prefix-suffix formations, which last are very important in proof of conjunctive word-division being the correct one for Bantu languages.

(a) *Prefixal Formation*

A prefix is an affix attached to the beginning of a word, or at least in front of a stem. An affix is not a separable word ; it is essentially an inflexional element "which is capable of being attached to or incorporated with a word, in order to modify its function, meaning, value, etc."[2] or to build up with some other element a separable word. Generally, in Bantu terminology, a prefix is used for the front affix employed in the formation of nouns and adverbs, while "concord" is used for that employed with other parts of speech to shew their relationship with the noun. Concords are, however, in the vast majority of cases, prefixes in the sense in which we are here dicussing the term. We may, therefore, divide prefixes into (i) Noun class prefixes, (ii) Adverbial prefixes, (iii) Concords (prefixal), and (iv) the Proclitic *na–*.

(i) Regarding the *Noun Class Prefixes*, it is necessary to say little here ; their existence is one of the hallmarks of Bantu, and we need not here demonstrate them in detail. It might just be remarked here that without the prefix or its indication (except in the special phonetic cases of dropped prefix) the noun stem in Bantu is meaningless : it only becomes a word when conjoined to its prefix. The prefix is comonly stated to distinguish singular from plural, as in the case of *umuntu* (person) and *aβantu* (people) in Zulu : it may also carry other distinguishing potentialities as when *uβuntu* means "humanity" and *isintu* "human characteristics". It may also be the sole semantic differentiating factor as with the Lamba *amapasa* (twins) and *impasa* (mat),

[2] cf. *Bantu Linguistic Terminilogy*, p. 45.

or *akasolo* (hip) and *icisolo* or *insolo* (Native draughts), or *icisōlo* (family) and *umusōlo* (long-handled calabash). The attempt by some to treat the noun prefixes as "articles" and to write them separate from the stems, as did Marconnès in his Karanga Grammar, is only due to trying to push to some logical extreme the preconception of disjunctive word-division, favoured by these writers. This very logical application of disjunctivism is one of the strongest proofs of its inapplicability to Bantu; for any Bantu noun shorn of its prefix is unusable; from the above examples *ntu*, *pasa* (except as a verb), *solo* (except as an ideophone) and *sōlo* are meaningless apart from the prefixes. The prefixes, again, as has already been observed, are meaningless (except [1] in some cases where some are incidentally the same in shape as certain demonstratives) except when conjoined to the noun stem.

There are cases in Bantu of noun-class prefixes having become so far merged with the noun stem that they have lost their power of influencing the sentence concord. This is seen very strongly in a number of words in Lamba. For instance such words as *malise* (lizard), *lufuñyembe* (chameleon), *ciŋoŋo* (spiny fish), *kasakalabwe* (male lion), *musalwe* (choice), with non-concord-exerting prefixes *ma–*, *lu–*, *ci–*, *ka–*, and *mu–* respectively, are treated in Class Ia along with such prefixless words as *tāta* (my father), *pēpe* (goat ram), *tūte* (cassava), and assume the plural prefix *ŵa*, e.g. *ŵamalise*, *ŵalufuñyembe*, etc. Thus first class concords, e.g. adjectival *umu–*, possessive *wā–*, etc., are used with these words e.g. *lufuñyembe wānji umukulu* (my big chameleon) whereas with *ulwēndo*, which exerts concord influence, we should have *ulwēndo lwānji ulukulu* (my big journey). Another type of overriding of prefix significance is found with certain words in Swahili, where, for instance, first and second class concords are used with nouns of various class prefixes if they indicate living creatures, e.g. *kiboko mzuri* (a fine hippo; not *kizuri*), *ng'ombe wazuri* (fine oxen; not *nzuri*).

The use of pre-prefixes or the super-addition of prefixes is a common occurrence in some Bantu languages. In Lamba, for instance, a diminutive of *umutwi* (head) is *kamutwi*, retaining the prefix *mu–* and adding *ka–*, which then commands the concord. In Shona even more prefixes than two may occur, e.g. *ishe*, (chief) > *zishe* (big chief) > *muzishe* (very big chief), in which are the prefixes *mu–*, *zi–* and *i–*, the last being penultimate–*i* with a monosyllabic Class Ia word.

(ii) *Adverbial Prefixes* are generally connected in form, and obviously in origin, with noun-class prefixes. The functional and formative similarity of the noun and the adverb in Bantu is very noticeable.[2] In certain cases nouns may be used adverbially either without change or with some slight inflexion as by eliding an initial vowel, e.g. in Zulu *intambama* (after noon) > *ntambama* (in the afternoon). Locative formations, too, are in the main adverbial: some are formed by prefix, some by suffix some by both prefix and suffix, We are concerned here with adverbial prefixes and may note the following: (α) Manner prefixes, (β) Instrumental prefixes, (δ) Locative prefixes. There are, in addition, other less-used prefixes in certain languages.

(α) *Manner prefixes*: In Zulu, Ila, Zigula, Nyanja and Nyamwezi (the last two only with enumeratives) the prefix *ka–* before qualificatives forms adverbs, e.g. *kahle* (Zulu, "well"; in Sotho *hantle*), *kabotu* (Ila, "well"), *kangi* (Zigula, "often" < *–(e)ngi*, "many"), *katatu* (Nyanja, etc., "thrice"). Other class prefixes, especially those of classes 7 and 8 (Bantu: *ki–* and *vi–*), are used ocasionally for adverbial formation, e.g. Herero, *tyinene* (very) < *–nene* (great); Swahili, *vibaya* (badly) < *–baya* (bad); notice also Duala *bubi* (badly) which is also a noun meaning "badness".

[1] cf. p. 7, col. 2.

[2] cf. *Bantu Linguistic Terminilogy* under "Adverb", p. 44, and under "Absolute Use of Substantives", p. 40

(β) *Instrumental prefixes:* Zulu has a definite instrumental prefix *–nga*, e.g. *ngamandla* (by strength, strongly), *ngamaɓomu* (on purpose). The equivalent in Sotho is *ka–*, e.g. *ka-majoe* (with stones). In each case this prefix is use with substantives. Swahili uses *kwa–*, e.g. *alipigwa kwajiwe* (he was struck by a stone), and Lamba similarly uses a locative form for instrument e.g. *kwībwe* (with a stone) or alternatively the conjunctive prefix *na–*, e.g. *nēbwe*. Swahili uses the conjunctive *na–*[1] to express the agent after a passive verb, e.g. *kupigwa namtu* (to be struck by a person), as well as the conjunctive idea of "together with".

(δ) *Locative prefixes*: In Bantu these are basically *pa–*, *ku–*, *mu–*, and *e–*. The first three may be used as locative noun class prefixes, as well as adverbial formatives; but the last is solely adverbial forming. Only examples need be given here. We take Ganda for these: Bantu *pa–* appears as *wa–* with the main significance of "place at, on", e.g. *wansi* (on the ground); *ku–* signifies "at a distance, to, towards, from", e.g. *'ebitabo biri kumeza* (the books are on the table, *genda kukibuga* (go to the capital); *mu–* signifies "in, inside, out from, encircling", e.g. *munyumba* (in the house), *mumadzi* (in the water); *e–* is prefixed to place names, e.g. *eMengo* (to Mengo), *eɲjinja* (from Jinja).

Among less-used adverbial prefixes mention might be made of the time prefix *li–* as found in Lamba, e.g. *liŋga?* (how many times?), *lino* (now), *lisa?* (when?) *liŵili* (twice); and the stative prefix *ɓu–* in Zulu, e.g. *ukudla ɓume* (to eat standing up < *ma*, stand).

(iii) *Prefixal Concords:* These are of several types in Bantu, pronominal, adjectival, relative, enumerative, possessive, subjectival and objectival, and they are as necessary to the completion and functioning of the stems or words with which they are used as are the noun-prefixes from which they are formed. Examples from Zulu will illustrate this:

Pronominal: Such a stem as *–nke* (all) is meaningless apart from the concord, e.g. *ɓonke*, referring to *aɓantu* (people) or *zonke*, referring to *izinkomo* (cattle).

Adjectival: Such stems as *–hle* (good) or *–khulu* (big) need the concord to make them "living" words, e.g. *aɓahle*, *ezinhle* or *aɓakhulu*, *ezinkulu*.

Relative: The same applies to such relative stems as *–qotho* (honest), *–mnyama* (black), e.g. *aɓaqotho*, *ezimnyama*; though in this case, as most relative stems are derived from nouns by some form of initial attrition, a semblance of meaning will remain: *u(lu)–khuni* meaning "firewood" gives *–lukhuni* (hard), hence *induku elukhuni* (a hard stick).

Enumerative: –nye (one) e.g. *umuntu munye* (one person).

Subjectival: It has been a great mistake by many writers to call the subjectival concords "pronouns". This is due to the use of pronouns in parallel construction in European languages, and to a misconception of Bantu word-division. They are no more[2] than concordial prefixes representing the subject of the predicate, e.g. *inja ikhonkotha kakhulu* (the dog is barking loudly); *izinja ziyaluma* (the dogs bite); *lomuntu uqotho* (this person is honest) where the predicate is formed from a relative stem.

Objectival: These concords, which have an immutable position immediately before the stem of the verb have sometimes been considered "infixes", because they are preceded by the subjectival concord and often by some verbal infix as in *ngiyamɓona* (I see him), where *m–* is the objectival concord agreeing with, say, *umuntu*. But in the case of the verb imperative, this concord appears

[1] See Proclitic *na–* in (iv) below.

[2] Except that there are forms for 1st and 2nd person as well as the various classes of the 3rd person.

truly prefixal, e.g. *yishaye* (hit it < *shaya*). Along with the objectival concord in morphological function is the reflexive prefix (also sometimes unnecessarily called "reflexive infix"). In Zulu, this is *zi–*, e.g. *ukuzibulala* (to commit suicide, lit. to kill oneself).

(iv) *Proclitic* or "forward-leaning" *na–* is otherwise referred to as the conjunctive prefix, the Bantu equivalent of English *and*. The term "proclitic" is used in Greek of certain words" that coalesce in speech with the following word, to the extent of not having like other words a written accent of their own. Fowler [1] states that it is "applied in English to words like *a* or *an*, *the* and prepositions normally placed, i.e. before their nouns". As a conjunctive prefix in Bantu to-day *na–* is joined to the succeeding word, unchanged before nouns without initial vowel, as in Swahili (e.g. *namtu*, and the man), but under-going coalescence in some cases (e.g. Zulu, *nomuntu*, and the person; *nembuizi*, and the goat; or Shona *nomunhu*, *nembudzi*) or vowel substitution in others (e.g. *Lamba*, *nemuntu*, *nembusi*), when initial vowels of a succeeding word are involved.

In all probability this proclitic was originally a separate word, possibly a type of "substantive verb". A slight indication of this is seen in Zulu in the conjunctive use of *na–* in the negative when elision of the following initial takes place instead of coalescence, e.g. *nginencwadi* (I have a book, lit. "I and a book") > *anginancwadi* (I have no book). More conclusive still is the evidence from Shona, where the forms *hakuna*, *hapana* and *hamuna* occur, with variant locative meanings of "there is not", e.g. *hamuna vanhu mumba* (there are no people in the hut). These forms have become stererotyped as negative adverbs in Swahili, viz. *hapana*, *hakuna*, *hamna*. Shona uses forms with ordinary class prefixes also. For instance in answer to such a question as *Unemombe here?* (Have you any cattle ?) the answer might be *handina* (I haven't any).

[1] cf. *Modern English Usage*, p. 614.

(b) *Suffixal Formation*

Emphasis has always been laid upon the prefixal nature of Bantu languages, due no doubt to the concordial agreement throughout the sentence to which this gives rise, but Bantu is also rich in suffixal inflexion, especially in the formation of the numerous verbal derivatives which constitute one of its characteristics. Suffixes are affixes attached to the end of words or stems; they are not separate or separable words and constitute inflexions, with the one possible exception of the enclitics. A first classification would be into (i) nominal, (ii) verbal, (iii) adverbial and (iv) enclitic.

(i) *Nominal Suffixes:* These are added to nouns, in the main, though some are used with qualificatives also in South-eastern Bantu.

First there is the diminutive suffix *–ana*, doubtless derived from the same root as occurs in the Bantu *mu–ana* (child). This suffix occurs in Southern Bantu, e.g. Zulu *induku* (stick) > *indukwana*; Sotho *khomo* (beast) > *khongoana*;[2] Venda *ṅwana* (child) > *ṅwananyana*; Shona *mbga* (dog) > *mbgana*. Examples with qualificatives may be taken from Zulu: *–khulu* (adj., big) > *–khudlwana* (rather big), *–mhlophe* (rel., white) > *–mhloshana* (whitish). These formations are very common and idiomatic in these languages.

The south-eastern languages also use occasionally an augmentative suffix *–kazi* in Zulu, *–hali* in Sotho. This is identical in form with the feminine suffix. Note Zulu *itshe* (stone) > *itshekazi* (boulder). Generally in Bantu the augmentative (and the diminutive) is effected by means of prefix change.

Then there is the feminine suffix, employed very sparingly, especially in South-eastern Bantu: *–kazi* and *–azi* in Nguni, *–hali* and *–ali* in Sotho; e.g. *imvukazi* (sheep ewe), *morali* (daughter < *mora*, son). The same root in other Bantu languages is used, sometimes as an adjectival stem (as in Shona *–kadzi*

[2] In both Nguni and Sotho these forms are subject to palatalization and velarization in certain instances; and in Sotho and Venda *–anyana* is also used.

e.g. *mŋana mukadzi*, female child, *nzou hadzi*, elephant cow), sometimes as a noun stem (as in Lamba *-kasi*,[1] e.g. *umukasi*, wife, *iŋkasi*, sister). In Lamba both *-kasi* (female) and *-lume*[2] (male) are used suffixally, e.g. *umwānakasi* (woman) and *umwālalume* (man).

(ii) *Verbal Suffixes:* The most important of these are those forming verbal and ideophonic derivatives. In Shona, for instance, the verb *ɓata* (seize) becomes *ɓatira* (seize for), *ɓatwa* (be seized), *ɓatisa* (cause to seize), *ɓatana* (seize one another), *ɓatika* (be seizable); in which *-ira*, *-wa*, *-isa*, *-ana* and *-ika* are the applied, passive, causative, reciprocal and neuter suffixes respectively.

But there are verbal suffixes of other kinds, to which reference may be made, viz. those employed to indicate change of tense, mood and manner in the verb. Many Bantu languages indicate certain negative tenses by means of the suffix *-i* (*-e* in Sotho and Zezuru dialect of Shona); e.g. in Zulu *ngiyaɓona* (I see) > neg. *angiɓoni*. Ila divides verbs into two "tone-sets", the one forming the negative with suffix *-i* (as in *shiboni*, I do not see), and the other with unchanged final *-a* (as in *shilima*, I do not hoe). Zulu uses a strange suffix *-anga* to denote a past negative, as in *angiɓonanga* (I did not see). All Bantu languages seem to employ the suffix *-e* for the subjunctive, as in Lamba: present, *tuŵone* (that we may see) and future, *tukaŵone*. With many varied changes from language to language, and subject to intricate rules within certain languages, the suffix *-ile* is basically used to form the perfect stem from Bantu verbs, as in Lamba:[3] *cita* (do) > *-citile*, *pama* (strike) > *-pamine*, *nasya* (soften) > *-nasisye*, with all kinds of contractions leading to *umlaut*, e.g. *ŵona* (see) > *-bwene*, *ŵyala* (sow) > *-ŵyele*. In Tonga (middle Zambesi) the suffix is *-ide* or *-ede*, e.g. *jaya* (kill) > *-jayide*; and here, too, there are strange inflexions, e.g. *ima* (stand) > *-imide* or *-imvwi*, *njizia* (place within) > *-njizizie*.

In some languages the continuous manner of the verb is indicated by a suffix *-ga* in Yao, Kinga, Sango, etc., *-nga* in Ganda and Kongo; examples: Yao, *natawaga* (I was binding < *tawa*, bind); Ganda, *anasomanga* (he will read continually < *soma*, read); Kongo, *ntunganga enzo ame* (I am building my house).

The plural of the imperative is formed by means of a suffix: *-ni* in Nguni (e.g. *hamba*, go > *hambani*); *-ng* in Sotho (e.g. *tseba*, know > *tsebang*); *-yi* in Shona (e.g. *gara*, sit > *garayi*); *-ini* in Lamba (e.g. *isa*, come > *isēni*); *-i* in Luba (e.g. *toma*, drink > *tomai*). There is probably a connection between this suffix and the second person objectival concord, which in Nguni is *ni-* and in Lamba *mu-ini*.[4]

(iii) *Adverbial Suffixes:* These are confined to locative suffixes in certain Bantu languages of the East and South. In Swahili, for instance, locative adverbs are formed from nouns by suffixing *-ni*, e.g. *mto* (river) > *mtoni* (in the river, to the river, etc.), *nyumba* (house) > *nyumbani*. The same suffix is used in Venda, e.g. *dakani* (in the forest < *daka*), *nnḓuni* (in the hut < *nnḓu*). In Ronga the suffix is *-en* or *-eni*, *-in* or *-ini*, e.g. *masimu* (gardens) > *masiṅwin*. A similar suffix is used in Nguni conjointly with a prefix, and will be noted in section (c) below. In Sotho the suffix is *-ng* (phon. syllabic *ŋ*). e.g. *thabeng* (on the hill < *thaba*,) *kxorong* (to the council-place < Northern Sotho *kxôrô*. Reference may be made to the fuller treatment of the locative in Chapter VII.

(iv) *Enclitics:* With these we come to the borderline between inflexion and agglutination in suffix. In some cases there is still doubt

[1] Phon. *-kaʃi*.
[2] Derived from verb *luma*, cf. Kongo where it means "emit semen".
[3] cf. the complicated rules given in Doke: *Textbook of Lamba Grammar*, pp. 232–40.
[4] Treated in section (c) below, under "Conjoint prefix-suffix formation".

whether they should be joined to the words they succeed or be written separately, and separable meaning is still discernible with some of them. The term enclitic means "leaning-on words"; and it is most probable that present enclitic formatives were originally separate words; where they are truly enclitic to-day, however, they are suffixed to another word and partake of the phonetic entity of that word. These formatives are found in most Bantu languages and are sometimes divisible into those which draw the stress forward on to the penult of the resultant word and those which leave the stress of the original word unaltered.

(α) Examples of the former in Nguni are: *–ke* (now, so, then), e.g. Xhosa, *ndeza–ke* (and so I came), Zulu, *ɓahambake* (so they went away); *–ni?* (what?), e.g. *ufunani?* (what do you want?); *–phi?* (where?), e.g. Zulu, *ɓavelaphi?* (where do they come from?). In Xhosa, however, this last enclitic is still used as a separable adverb, e.g. *ɓavela phi?* or *ɓavela phina?*

(β) Examples of the latter, with unaltered stress, in Nguni are: *–ɓo* (at once), e.g. *hamba–ɓo* (go at once!); *–nje* (just, merely), e.g. *ɓangaɓantu–nje* (they are merely people). In Xhosa the interrogative *–na?* (used to indicate a question) is an enclitic, whereas in Zulu it is still a separate adverb *na?* e.g. *Uyaɓafuna na?* (Do you want them?)

Hetherwick in Nyanja draws attention to an "enclitic possessive", e.g. *mwananga* (my child), *mwanako* (thy child), *mnjirathu* (our elder brother), etc. Such possessive enclitics are common in Central and South-eastern Bantu with relationship terms, e.g. Lamba: *ŵawisifwe* (our father); Zulu: *umkakhe* (his wife), *umntanethu* (our child). These could well be claimed as instances of agglutination: they are "telescoped" from fuller forms, e.g. *mwana wanga, mwana wako, mnjira wathu*; *ŵawisi* + *fweŵo*; *umuka*[1] *wakhe, umntwana wethu*, respectively.

The locative enclitics *–po, –ko* and *–mo* are common in Central Bantu. They represent the three locative classes (Bantu Nos. 16, 17 and 18). In Lamba when the stem-vowel of the "parent" word is long the stress does not move forward, when the stem-vowel of the "parent" word is short the stress does move forward; hence, *ŵīka* (put) > *ŵīka–mo* (put in), *ŵīka–po* (put on), but *fika* (arrive) > *fikako* (arrive at).

(c) *Conjoint Prefix-suffix formations*

This is a type of formation which proves conclusively the correctness of conjunctive writing in Bantu and of inflexion as against agglutination as applying to Bantu prefixal and suffixal formations. In this the inflexional element is split by the interposition of the word stem and is expressed by a prefix working conjointly with a suffix.

In Lamba, for instance, objectival concords are expressed by prefixes, e.g. *namuŵona* (I saw him), *naciŵona* (I saw it), *naŵaŵona* (I saw them); but in the case of the second person plural, we get *namuŵonēni* (I saw you), where the prefixes (above) *mu–, ci–, ŵa–* give place to *mu– . . . –ini*. A similar construction is found in Shona with the second person plural, e.g. according to dialect, *ndakamuvona* or *ndakakuvonayi*, i.e. the objectival concord is either *mu–* or *ku– . . . –yi*; *ku–* alone in Shona would signify the second person singular. A peculiar commentary on this type of construction has been brought to my notice in Ngombe where the plural suffix *–ni* of the imperative may be added to a later word in the sentence other than the verb, e.g. *doani ai Yesu* (come to Jesus; pl. of *doa*) which has been heard as *doa ai Yesu–ni*. This matter is, however, still under investigation.

Shona is peculiar, too, in regard to diminutive formations from nouns. Some dialects use the prefixal formation with *ka–*, e.g. *kambudzi* (small goat); others use the suffixal with *–ana*, e.g. *mbudzana*; but in the Govera dialect both are used conjointly, e.g. *kambudzana*.

[1] Now obsolete form in Zulu.

Locative formation, in some languages is susceptible to conjoint inflexion. In Makua, for instance, from *mashi* (water) we have *vamashini* (at the water), *umashini* (to the water) and *mmashini* (in the water). A similar type of formation occurs in Tswana, e.g. *kwamabeleng* (at the corn, < *mabêlê*, corn), *hasetlharing* (by the tree, < *setlhare*, tree), *moboyangeng* (in the grass, < *boyang*, grass). In these cases the Central Bantu *pa–*, *ku–*, *mu–* prefixes work conjointly with the locative suffix. In Nguni there is a somewhat different conjoint formation, in which the locative prefix *e–* accompanies the locative suffix, e.g. in Zulu *izwe* (country) > *ezweni*, *izulu* (sky) > *ezulwini*, and *uhlu* (row) > *ohlwini*, where the Class 11 prefix *u*(*lu*)– assumes *o–* instead of *e–*.

5. *Inflexion by Tone in Bantu*

This is not the place to consider the whole subject of Tone in relation to Bantu languages. Here however we note that, in some Bantu languages, inflexion of the tone affects grammatical significance and may be considered as part of the morphology. In Zulu,[1] for instance, merely by inflecting the tone, nouns may be changed into copulatives; this is effected by lowering the tone[2] on the initial syllable, e.g. $a^3ma^2ndla^9$ (strength) > $a^8ma^3ndla^9$ (it is strength); $u^2hho^9hho^9$ (large hut) > $u^{8-3}hho^9hho^9$ (it is a large hut). Certain contracted plurals of monosyllabic stems are similarly so formed from the singulars, e.g. i^3ndlu^9 (house) > $i^{8-3}ndlu^9$ (houses) for $i^3zi^{8-3}ndlu^9$. Mood differences are shown between the indicative and participial presents, as in $si^6hla^6nza^6$ (we wash) and si^3hla^2-nza^9 (we washing). Note also the tone differences between $a^6nga^{6-3}zi^9$ (I don't know), $a^6nga^{6-3-6}zi^{8-3}$ (he can know), and $a^3nga^6zi^{8-3}$ (he mustn't know). Such forms, however, are due to the interaction of varying formatives, subjectival concords, negative prefix, potential infix, and the tone inflexion is inextricably connected therewith. In Lamba (Central Bantu) tone seems relatively less significant; it is usually accompanied by some other inflexion as well when it undergoes change, for instance, in copulative formation, where it is most noticeable it is accompanied by the elision of an initial vowel, e.g. *umuntu úmukulụ* (a big person) > *umuntu múkulụ* (the person is big). Even in the case of *ifintu fyānji* (my things) becoming *ifintu fyánji* (the things are mine), an alternative pronunciation is *ifintu fyānji*, with no change whatever for a possessive.

In Ngombe, however, which originates in the North-west, and probably has tone-influence from Sudanic, tone is a far more significant factor.[3] It is all important in distinguishing certain verb tenses. The following examples may be noted:

năpalá (I loved: remote past).
nâpala (I shall love: near future).
With the continuative suffix *–ka*:
năpaláká (I was loving: remote past).
nâpalaká (I habitually love).
napaláká (I am loving).
With adhesion of the enclitic *–bi* (< *obi*, cf. Ngala *lobi*):
năpalábí (I loved: recent past).
napalabí (I shall love: remote future).

Probably other languages of the Congo and North-western zones shew similar features of tonal inflexion.

Owing to the highly inflexional nature of Bantu languages, word-order in the sentence is not generally important except for purposes of emphasis, the first word in the sentence being in a more prominent position than any other. It is thus possible to alter the word-order to emphasize one word above another, but the significance of the sentence is not altered thereby as would be the case with an isolating language. It may be stated that the normal word-order is subject + predicate + object, as in the Lamba *awântu wâlukwalima amawâla* (the people are cultivating the fields,) but it is also possible to say *amawâla awântu wâlukwalima* or *wâlukwalima amawâla awântu* or *wâlukwalima awântu amawâla*. The important thing is that in *each* case *awântu* is subject and *amawâla* object because of the form of the predicate *wâlukwalima* in which *wâ–*

[1] cf. Doke, *Phonetics of the Zulu Language*, pp. 212 et seq. [2] Tones are here marked by numbers, "one" being the highest and "nine" the lowest.

[3] Information from E. W. Price.

(agreeing with *aŵantu*) is subjectival concord and *a-* (in *wa-luku-a-lima*) is objectival concord, agreeing with *amaŵala*. It is in the make-up of the single-word predicate that there is immutability of formative-order, viz. subjectival-concord + objectival-concord + verb stem. At times auxiliary elements, prefixal, infixal or suffixal may be used—before the subjectival concord, between the subjectival and objectival concords or after the verb stem, but *never* between the objectival concord and the verb stem—as in the Zulu, *sengiyabahambisa* (now I send them along), where *se-* is a prefix, *-ya-* an infix and *-isa* causative suffix, but the relative order of *ngi-* (subj. concord) and *ba-* (obj. concord) and *hamb(a)* (verb stem) remain constant. When disjunctive writing has been employed and the concords have been regarded as "nominative pronoun" and "accusative" pronoun respectively, and therefore as subject and object in themselves, the statement regarding immutability of word-order has been made. It is obvious that in cases where subject and object belong to the same class and have the same concords, context and sense must over-rule possible misunderstanding. For instance, in the Zulu sentence, *izinkomo ziyaziluma izinja* (lit. cattle they-them-bite dogs), it could be understood that *izinkomo* was subject, though it would most probably be interpreted as object. There is one emotional type of non-concordial sentence in Zulu, where word-order *is* important for syntactical significance, and that is with a certain type of deverbative ideophone, e.g. in *mina bambiyani yena* (I caught him; lit. I (or me) catch (ideophone) him (or he)). In this the subject *must* be before the object; *yena bambiyani mina* or *bambiyani yena mina* would mean "he caught me". Such things are very rare however.

Normally, too, qualificatives follow, in Bantu, the words they qualify, but for rhetorical or emphatic purposes they may be used—then pronominally—before the substantive, e.g. in Zulu, *inkosi enkulu iyakhuluma* (a great chief is speaking), where the adjective *enkulu* follows normally the noun *inkosi*; but for emphasis one can say *enkul' inkosi iyakhuluma*, in which case *enkulu* has become a pronoun, lit. "the great one—the chief".

All this serves to shew that Bantu languages are not isolating in character, and that, while they have certain agglutinative tendencies and possibilities, they are highly inflexional.

AFRICAN LIFE AND LANGUAGE

W. A. NORTON

The editors consider that the inaugural address of Professor Norton, delivered at Cape Town and appearing in the Cape Times *of 26th October 1921, as the first holder of the newly created chair of Bantu Philology, is well worth reproducing, and accordingly do so herewith.*

THE NATIVE QUESTION must be raised out of the rut of political traffic into the calm of scientific study. To this end the foundation of our school will be acknowledged as a serious contribution. It is strange, nevertheless, how even well wishers to the Natives fail to appreciate the need of scientific study of their conditions, which many (even among missionaries, for example) are apt to relegate to the realm of the "unpractical", for that must be, surely, the explanation of their extraordinary supineness to the needs of thorough training.

But this is true, not of the missionaries alone, but of others, those, for example, who earnestly contend for that great aim, the betterment of Native conditions. I visited an experiment in this line in a reorganized location, where it was said of the houses, by a Native occupier (if I remember aright) that the draught was so vigorous, that when they went to bed, their clothes, as they took them off, would be blown out of the overhead ventilator. Needless to say these most sanitary dwellings with their cemented floors, put up at great expense, without due consultation with the prospective occupier, were anything but homelike, or an effective expression of the goodwill and sympathy from Dives to Lazarus, which they were intended to express; apparently because that goodwill had not taken account of the Native point of view.

Disraeli represents in Endymion the astonishment of the old-fashioned farmer of the Reform days at the statement that chemistry is necessary for scientific agriculture: we in South Africa have still to learn more fully that a knowledge of the mentality of the people ruled is necessary in rulers. Yet how hard it is for those who have botched at the Native problem for generations, as we have, to realize the heroic effort which is required for true understanding of the Natives.

I have laboured this point because it alone explains how those responsible for the progress of scientific study in the last many years have neglected it in this direction, and that, in spite of the great urgency of the matter, in view of the fact that so much of the material is dying out which we need to form a conception of what lies at the back of the present developments of the Native.

As an index to this, change of language is going on year by year. When I was fresh from England in 1903 I came under a Bishop himself (alas!) nearly fresh as myself, yet having the decisive voice in all things—thanks to our absurd policy of ignoring the need of training even in the case of our leaders. He expressed to me a view, which no one, I think, could endorse to-day, namely, that it is hardly worth while to fash oneself about Native tongues very deeply, because they are doomed to die out soon through adoption by all of English. Though it is, of course, true (owing to the teaching of English in most Native schools in South Africa, and to the constant demand by European employers, in spite of their own prejudices, for Native boys who can speak English) that English is becoming even more than Dutch a lingua franca of the thinking Native. There is, however, no sign that English is to be anything approaching a substitute for the great Native languages; though under the influence of Europeans not only have our words been adopted in the Native dialects, but even, in cases, the very syntax, and (owing to the changing of manners,

e.g. the passing away of the old pastoral habits) many of the idioms are going under.

But these changes, spread over years, as they are, do not constitute the same rapid loss to study of Native language and custom as the passing of Native lore and the material for history. In recent treks in Bechuanaland and elsewhere I was frequently told of old men and women who had passed away since this Chair was advertised, and with them good-bye to all chance of recovering much of the history of the eighteenth and early nineteenth century.

At Molepolole, for example, was an old man, who recently died at the age of 130 years—that is to say, his memory could have carried him back to about 1800, and his father's and grand-father's, so far as he had preserved their memories, most of the way to 1700, not to speak of earlier fragments of praises and genealogies. Conceive our own South African history, or some tract thereof, depending entirely on oral tradition, as it practically does in the Native case. We should, indeed, deplore the loss of such a patriarch, with his memories all unrecorded.

The same is true of Europeans with long Native experience. And here let me say how heartily I deplore the loss of fine veteran workers, whose ripe experience of Native matters I was deprived of gleaning, owing to the postponement of the Chair—e.g. A. C. Madan of the Universities' Mission to Central Africa, Dr. Theal, Mr. John Moffat, Maurice Evans and Judge Jackson, of Natal.

But, if chiefly, not only in the historical field is the need of research urgent. In every one of the manifold departments with which our new school will have to deal there is the same threatened passing away unrecorded of the very material—the only material often—which we have to depend on. The harvest is still in parts plentiful, but must be speedily reaped, or it will spoil, and the labourers are few indeed, although the field is so large, that the worker in each portion of the field is apt to think his corner the only one; doubtless it is sometimes the same in other fields of science.

Those who know the Colony Kaffirs and consider them the preponderating type of the Union Bantu, will expect for them preferential consideration; the student of the Zulu will make the same claim for that nation; those interested in the Mochwana, or Colonists and missionaries of the East Coast or Central Africa, will admit no rival to their Natives as central types: and the unfortunate professor, who may have the privilege of knowing Africa (to some extent) from Zanzibar to Swakopmund, but cannot have a very deep particular knowledge of very many peoples, may have reason to remember the fate of the old man in Aesop, who, embarrassed by many counsellors, ended by trying to carry his donkey and dropped him into the stream. Hasty generalization to the whole field by the expert in one corner of it is one of our great dangers. Some, by the by, take for granted that Suto and Xosa are the chief languages of the Bantu family, but I would point out that Zulu, Xosa, Suto, Chwana and their cognates are given by Sir Hy. Johnston only some 30 pp. out of the 800 odd of his great collection.

An Aryan philologist might be expected to deal individually by a *tour de force* with half-a-dozen Aryan languages, but a Bantu professor must hold himself ready to deal with 338, and must continue to keep up a practical knowledge of several. I understand that one of our staff here was once in charge simultaneously of the work of three modern languages, and this was rightly considered excessive. Any man might then claim it excessive to profess 1-111th of the Bantu family, not to speak of the other African language families covered by the school as a whole.

To speak thus is, of course, to misconceive the subject of comparative philology, which deals with the laws of connection between languages and dialects, rather than the special speech and literature of each. But it is inevitable that until lecturers in the more needed groups are appointed, a very heavy burden will lie on the philological professor.

But you will say it is absurd to put a modern language with its endless literature against a Native language with none. Of course, if the word literature must be pressed as meaning written literature, most of these tribes obviously have very little, but then you must subscribe to

the paradox that Homer, the Eddas and the Niebelungenlied were not literature until they were written down, with the implication that they were worth nothing before. This begs the question. We are to bring Native literature to light.

Even as regards the output of mission presses, anyone who has read the Sesuto novels by Thomas Mofolo will agree that they leave behind a very great deal of written English literature. Thomas Mofolo, it may be said, is not, indeed, a swineherd, like Caedmon—which would be romantic enough to lovers of Homer and his Eumaeus—but a butcher in Basutoland, who, alas, finds slaughtering, I am told, more profitable than literary work, as Bunyan, perhaps, found tinkering. Before I leave Dan Thomas, let me recommend anyone who wishes for a glimpse into the Native mind to take with him on a trip to Natal, as I have so often done, his *Moeti oa Bochabela* (i.e. The Traveller to the East), a charming story which I look forward to see in English or French dress, about a Mosuto shepherd lad of old heathen days who fled, like Lot, into the wilderness from the evil manners of his tribe, crossed the mountains, and ran great risks of life and limb in devastated Natal.

Another volume of his, entitled *Pitseng*, is ultra-modern, its theme being that of courtship, so familiar to us that it has absorbed the very name of romance, but so strange to the Native who marries (if he is a good Native) as he is bid, like the old French *noblesse* and the Irish. The book has its ludicrous side, but is in dead earnest, and excellent reading for whom it is intended.

But if we allow a wider meaning to literature, and make the term cover all art-forms of the spoken language, we at once obtain a whole range of such. Open, for example, Carl Meinhof's volume on the poetry of the African at the title page, and you will find the fairy tale, myth, saga, epic, hymns and embryo drama, proverb and riddle and song enumerated as examples of what I mean.

If these examples fall mostly below the literary level, in the matter of finish, of our European poets and dramatists, the same can by no means be said in the matter of force, and even artistry, in the case of many of the royal praises, delivered at dawn from the edge of the acropolis rock of some chief in his praiser's stentor voice, and re-echoed among the boulders, which strew the stad or "astu".

I had never realized the full meaning of the Greek city state, with its central town and citadel, and but scattered villages beside, through wide territory, till I saw the stads of the chieftains Sebele and Lenchwe in Bechuanaland. The acropolis of the latter is an enormous pile of rocks, like Pelion on Ossa, approached by a most narrow winding path, tangled with bush. The territory of the former is near 200 miles long, a very great deal larger than Attica, and probably very much better populated; and yet he had synoecized his realm as effectually as Theseus.

Let me here say that it were a grave mistake of judgment to let our view of Greek life, on the one hand, be idealized, while allowing, in an exaggerated form, the traditional contempt of the sordid side of African life, a sordidness largely absent from that life as lived in Native territory. We Whites only see, or often only want to see, the Native at his work for us, and as we mostly give him dirty work to do, we can hardly expect to see him clean. There is a circulus vitiosus somewhere here. Thus we ignore the fouler side of Homeric life, obvious enough to the careful reader, who remembers the mess of oxbones, blood and hides which defiled the halls of the heroes, and we ignore on the other hand the very real power which still belongs to African chiefs, and which not even the break up of their territory avails entirely to dissolve. Not only those Natives in the chief's stad or territory do him homage of necessity, but in many cases, and until the tribal bonds are quite loosened, the Native roaming far from his tribal home in search of work or drifting with it, still renders every obedience to the far call of his distant chief, and pays him his customary due. Why do we hear so much complaint that the Native will endure so short a term of work away from home, normally six months at a time? It is because he will not leave his home, his cattle, his womenfolk (our tenth commandment has "Thy neighbour's house,

his wife and his ox" ; perhaps the Native would like to "improve" the order here; he can get more wives if he has cattle!).

The Sesuto song says in farewell to the boy who leaves his home for the mines: "Hail, my child, you'll stay four months, you son of baggage; you'll stay there sesimana jara", i.e. *ses maan van de jaar*. If then he is anchored by cattle and wife to his home, he is anchored also by them to his chief, who would very soon fall upon them if there failed obedience in the absent worker.

Even young chiefs themselves will take their turn at the mines and learn by experience the difficulties and also the chances of enrichment of their subjects. Many a Cousin Jack from the proletariate of a Cornish mining town would be surprised if he knew the power of some of those mine-boys who pass under his hand, or possibly his boot, yet may be more of a king, for good or evil, in the primary acceptation of the term, than our own good sovereign, their paramount.

We are apt to laugh at the Portuguese records, with their titles of Emperor, and Prince for Native chiefs, whom the Dutch in their bluff way called mere "Kaptein" *sans façon*, but after all these potentates were exactly what the bearers of those titles in Europe, for good or evil, typically were, or what they would have been without the moderating influences of an organized Christendom.

To turn back from kings to courtly praises, the bardic literature, if I may make good a claim to the term, of which they are in their kind, like Alcinous of old, the patrons.

Let me first give a somewhat literal translation of some praises of Sebele I, Chief of the Bakwena of the North. He is addressed thus:

Bitter herb, which poisoneth within,
Physic bitter in the taking;
Should it be eaten by one unknowing,
It should seize him, bruising his body,
And medicine would not suffice, though to hand,
Neither *boshokwe* nor *bomakgorometso*. . .
The ox lows at Phapane,
It lows and says "Sebele",
It caused boNgwato to be destroyed.—
(Oxen are the usual native casus belli.)
Are yon giraffes those of Sekofa's vlei?
Have they been given to Phapane?
Nay, they are not to be caught.
Even if the cattle of others flee
And leave their calves in the ruins.

As further examples of the traditional lore to which I have been referring, I have chosen the praises of Kgamanyane, the father of Lenchwe, at Mochudi. This was that Kgamanyane who was sjamboked before his people by Herklas Malan, the field-cornet of Rustenburg, as related to me by the wife of the chief, daughter of the great Moshesh. I find myself wondering whether the field-cornet's friends commemorated his work as worthily from the literary point of view as the people of the man he sjamboked.

At any rate, the incident should remind us that, as there was another side to the heavy-handed official of the "Bushlice", for that was the elegant sobriquet which these praises fasten upon the steadfast foretrekkers (doubtless they had others for the rooinek and even the missionary), so there was another side to the *ou kerel* or *schelm* to whom Mr. Malan was administering due chastisement, for complaining, on behalf of his people, of the hardness of the tasks they were set to. It will be remembered that the Boers demanded labour from the Natives in return for the protection of their better arms against the raids of Moselekatse. Hence the difference of opinion. To the honour of the Dutch Church, be it said, that to this day even the independent Bakgatla of Bechuanaland retain its mission among them, in spite of their disagreement with the Dutch of the Transvaal as their political overlords.

The praises of Kgamanyane, the sjamboked, run thus:

Sharp-piercing shard of the royal Masosoe
regiment (Kgamanyane's own),
Smite not as though in anxious uncertainty;
Perchance sometime thou'rt anxious, be not so,
Fast-striding Makgalimotse with the leopard
crest, with the lion scar,
Spouse of Likolo, Ramontsana-tlou's daughter,
Tubá, Tubá, oa Makhinya-khinya-khinya
(the Chief's praise name),

When he walks, one shoe clinks against the other at the ankle.
But the supple knee-vender rises from the knee.
Where the good land is, there's a newborn child (compare the theme of Virgil's "Pollio")
There is the hedge to protect Molefe and the father of the heir (i.e. Pilane).
The Rhinoceros (Kgamanyane again) was with Ramolibe:
My rhinoceros and Ramorontse's:
When it arrived at Mankwe, it swam,
It ate lime, which came up his arms—
Yea, it came even to the elbows—
The elbows of my rhinoceros and Ramorontse's.
Walker like the tortoise, Ngwanamahulu of Kgafela's land:
Child of the tortoises, shun the dry grass, for who are you?
Hail is fallen upon you long ago; you are the small dry grass of the hills.

(Then the tortoise speaks:)
"Man, I fear him of the axe;
Him of the kirrie I fear not.
He may smite, but I pull in my head.
I pull my head into my shell."

This method did not avail against the sjambok of the field-cornet.

Nearly every line is crammed with allusions, like the lines of a Greek chorus or a Hebrew prophet, and those who cannot follow them must allow for their effect. I hope, however, something of it may be given even in my rough version. It is very much that of the blessing of Juda or Benjamin in Genesis:

Judah is a lion's whelp:

From the prey, my son, thou art gone up;
He stooped down, he couched as a lion,
And as a lioness, who shall rouse him up?
Benjamin is a wolf that raveneth;
In the morning he shall devour the prey,
And at even he shall divide the spoil.

So in the praise of Lenchwe's grandfather, Pilane, he is called Lion of the Hyenas. Pilane's circumcision regiment were called the Hyenas, maFiri.

I have more than once mentioned those regiments of the successive circumcision lodges, holden about every five years, it would seem, in most tribes, and so forming a rough method of fixing the chronology, by comparing the *mephato* or regiments circumcised in different tribes at the time of the same event or reign. For example, the well-known chief Sechele, Livingstone's friend, was remembered in the neighbouring tribes as having been *thaka* or contemporary with such and such a chief by circumcision as a youth. Having fixed the date in last century, therefore, of his circumcision, one can deduce the dates of *mephato* in the other tribes.

I mention this matter because, at the beginning of my work last year as a research grantee, I cast about for some subject which would be virgin ground, and at the same time have a wide general bearing on the comparative history and folk-lore of the tribes. I lit upon this interesting subject, and found my researches well rewarded; seeing that I was able to collect regiment lists in some score of the central South African tribes, some of these lists running well back into the eighteenth century. I am, however, dealing with them in another place, and will not now pursue the matter, except to mention that that veteran scholar, Fr. Bryant, of Natal, has worked out a valuable list of Zulu regiments; but practically nothing seems to have been done in the case of the more western tribes.

To end this part of my paper, I give an ordinary improvisation of a South Mosuto boy praising himself:

I am the brindled one of Ramatsikitlinyane,
The child of the wife of Khoali;
Take the ox's horn, and pluck it earthward,
Let the lads run with it,
They said: "The black kine are not lean,
But in summer they trouble us ever."
I picked the bat off the willow tree;
I trod in a slippery place and slid:
I came forth carrying the men's shields in a pile;

I slaughtered the lamb, and divided it among the elders.

Those who have to deal much with Natives are sometimes heard to complain that after much well-intentioned and often long-suffering labour they cannot understand them or be understood: I venture to think that if they had made a beginning as students of Bantu literature, such as we have sampled, and so discounted their disappointment before they began to come into personal touch, they would not then have made the mistake of thinking that their own goodwill would make all plain sailing.

In governmental and in missionary work with Natives, we ever find this fallacy recurring, namely, that if your intentions are kindly, that is all that is required. This is a most dangerous snare. Apply the principle to your own domestic dealings, on which the comfort of your daily life depends. Take your cook: are you content that your cook has a general benevolent feeling towards you? I trow not. You require him or her to be able to cook digestible and appetizing food, with goodwill, of course, and friendliness, if possible. Yet our missions are content to employ missionaries, and even leaders in mission work, without any special training at all, as if ordination necessarily developed the gift of tongues and the other gifts necessary.

The whole thing is absurd, and, were it not so lamentable it would be ludicrous: and what shall we say, then, of government carried on on the same amateur principles. A Native becomes and remains a member of a Christian body by his own will, but he is, to all intents, born and held a subject of a government without his wishes being consulted.

I am taking for granted all along, that the intention of the European is benevolent: one dare not think of what is the effect, when that intention is queered by selfish motives or neglect of the most grave responsibilities of rule: and this in the case of a child race, where maltreatment may leave an age-long scar, and contrariwise, every faithful carrying out of duty, with due enlightenment, entails a blessing on untold generations. Many an example of justice and sympathy has thus been given by magistrates, as well as teachers, who are unremembered perhaps by history, but their deeds and spirits have made history, long benignant tracts of peaceful development, by turning the hearts of subjects to their rulers.

When the School of Oriental Studies was opened in London by King George V (France, by the by, had already had such a School for about a century) His Majesty said: "If the School happily succeeded in imparting to the pupils sent out as teachers of unselfish government and civilized commerce, a clearer comprehension of the thoughts and lives of diverse races. . . the good effects of that success will extend far beyond the immediate and tangible results." May these words be applicable to our School in Africa, where we need, indeed, as a nation all the help we can get from science. And I, for one, cannot but deplore in particular the amazing want, in the past, of scientific interest in that great asset of the Union, the Native races. The old fallacies are repeated year after year, the old grumbles day after day, but real grappling with the problems of race, which go deep down into our social polity, are few and far between.

Lord Cromer has said that the conduct of public affairs in Egypt was constantly hampered by British ignorance of languages. Have we not still its legacy to-day?

If we went to work on the continent of Europe (for business purposes let us say) should we not find it necessary to learn the language of the country to which we went? And in any modern language-learning we should find the method in favour to be phonetic. Phonetics is the science of the analysis of speech sounds leading to the art of expert mimicry, obviously necessary to the correct pronunciation of our own or any other language. Our own we learnt in childhood by this method, but only those who are by nature consummate mimics will succeed in learning, without phonetic science, languages so far from us as those of Africa.

A great authority on this science in a London University, has brought out phonetic readers not only in French and German, and in the Bantu

tongues ChiNdau and SeChwana, but also in Cantonese and Panjabi. I should like to see missionaries and others coming to Native work here required to take in London or elsewhere a simple course in the subject. We should then not have the absurd and even dangerous mistakes, made not only in speaking but even in reading Native tongues, which must either drive our Natives to the last degree of perplexity, or lull them into attaching no meaning to the messages White men give them.

I am convinced that abler minds, so far from being put off by requirement of training, will be reassured by it. My own painful experience has been that those who demand no training are not able to use those who would profit by it; hence is superadded heartache and heartbreak to the laboriousness of that arduous work of bringing to Africans those good tidings which renovated the tired out Roman-Greek world and raised the barbarian of Europe to profit by its treasures, and is still, I am convinced, as many a commission on Native affairs in South Africa has testified, the only real hope of transmitting the gifts of civilization to barbarian Africa in its turn; if only we give the good news a chance, by seeing that it is not disguised and travestied by undertrained and untrained European and Native evangelists. But at present, to speak as far as I know, the failure of those responsible, for the equipping of our missionaries for their task, the failure to use them when they have equipped themselves, fills me oftentime with grief, despair, and shame. You may think this overstrong language. But missionaries as a class are in closer touch than any other Europeans with the Natives, and I consider that their effectual training, and the moral training of the Native which depends upon it, is a very serious matter for the community in general, and well worth the consideration of our Universities. But let us not forget that such work needs a great deal more than criticism. If it is as important as I say, it needs hugely more support than it gets. The missionary sacrifices his ill-paid labour and often his health, at least. Let us aid him to the training, which will render his sacrifice more effective.

I trust that the strong language I have used about work very dear to me, and in which I was engaged for many years, will not be misunderstood as overweening self-confidence. The cause is indeed quite other. We are so weighted with the sense of imperfections of training and of the very little way we have gone among the roots of Native life, that we are driven to do our little part to secure, if possible, that the next generation shall be better trained than ourselves. We have tried in vain the *suave in modo* so long that we now aim rather at the *forte in re*.

A paper some time ago on the South African undergraduate said: "The part he has to play in the administration of Native affairs received no consideration from our Universities or ministerial authorities. There are few researchers, let us add, who have so good opportunity of field-work for science as the well-trained missionary, as is shown by the work of Dale, of Northern Rhodesia, with Smith in his recent great work on the Baila." It has been said: "The fact that South Africa looks among the rising generation for the future rulers of our Native races is not yet understood. There exists, apparently, no correlation between university work, and preparation for Native administration." This reproach, we are thankful to see, is being removed by the action which the Government and our University are jointly taking. We now provide courses in African life and languages, which can be reckoned for the ordinary degrees and hope that we may become a clearing house for general information in Native lore and history; and we ask for the frank assitance of experienced administrators and missionaries and other students of Native matters.

It is also to be hoped that later on a university press may be able to forward the publication of such research, as the Clarendon Press at Oxford now does, in our own African subjects. With lecturers in the more important groups of dialects, on the philologic side, and perhaps in Native lore and history, Native law and government, in support of the Professor of Social Anthropology, we may then hope to deal more adequately with the following lines of research :

(a) African philology proper, comparative phonetics, vocabulary, and etymology. We must

here recognize that no science, linguistic or other, can truly be such without being comparative, and also the unexpected logical character of this family, and the strong light it throws on philological origins in general.

(b) Grouping of dialects, a work largely phonetic, and at present very problematic ; but the field is open for South African workers, who have here the first chance, as also the first claim and duty.

(c) Relation of Bantu to Hamitic, especially the Hottentot of the South and Masai of the North; to Sudan languages on the North-West, and to Bushman and other Pigmy dialects, not forgetting the Semitic, Ethiopic, and (in this city of so many mosques) Arabic, the language which throws so much light, through the writings of Al Mas'udy and others, on the earlier history of the continent.

(d) Special lines of research, leading to the solution of ethnological, pre-historic, historic, and social questions, e.g. star names, native music and poetry, tribal and local history throwing much light again on the general history of Africa, and on the wanderings of the peoples.

(e) Native psychology, the ultimate goal of all on the academic side, which must be learned through language mainly, and is so essential a guide in administration: our Native troubles have largely come about through our not understanding the psychology of the people, as will, I think, have been made sufficiently clear throughout what has been said.

But those African studies on the human and social side will be found to have not only a value for themselves, but also for the more popular sciences. Botanical research, for example, would certainly gain very much, if carried out with a knowledge of the Native languages. In Bechuanaland I found an extraordinarily wide knowledge of plant life and lore even among the schoolchildren, and was able in a single morning, with their help, to collect the names of upwards of eighty specimens. Let me illustrate the value of knowledge of Native matters for the medical man. I was much amused the other day to see a report in which it was stated that, of a certain disease, 45 per cent of the patients were Mosutos, and 64 per cent Basutos: the latter name being the plural of the former. In history, again, in talking over the thesis of an historian the other day, I found I was able to supplement his valuable knowledge of the Boer policy in the Transvaal with first-hand information about the Native view of that policy, and their reaction to it in past history.

A South African university is alone capable of duly studying these branches of science, and of these subjects almost alone can this be said; but we may be expected to say a word about the choice of Cape Town as the primary site of a school for such study. Not only have we here our legislators, who will wish, more and more, let us hope, to consult the academic workers on these subjects, but we have also a constant flow of workers, both administrative and missionary, passing through Cape Town, and even settling here when their active labours are done, and they are at leisure for calmer study of the matter.

Though we have here no overwhelming population of Natives, we have a sufficient number of specimens of a very large variety of tribes (not, of course, living under Native conditions, but neither do they on the Rand—far from it), and those not only Bantu, South, Eastern and Central, but, owing to the presence of ports, semi-Bantu and West African Negro, with Hamite, Hausa, etc., all of whom come under the extended scope of a school of African, not merely Bantu, life and language.

We must not forget, for ethnological purposes, our valuable museum, and its veteran director (then Dr. Péringuez) of world-wide specialist fame in things African, and our very valuable libraries, with a librarian who has made a speciality of Africana (Mr. Lloyd). Add to all this, that the only collection of Bushman lore, and the only surviving student of Bushman language (Miss Bleek) who speaks it, live in Cape Town. The neglect of Bushman relics and the treasures of folk-lore which explains them, is felt by many as a permanent disgrace to South Africa, and a failure to pay her unique contribution to the interpretation of primitive art, and to the philology of a most interesting group of dead or dying languages; but the Bantu,

and their language, psychology and sociology form a living, instant and most practical problem, if only we will deal with it practically, and therefore scientifically, which the co-operation of Government and University now makes possible, if we will afford the support needed, and take this subject seriously by recognizing its urgent requirement of widespread co-ordinated research.

Let us remember and apply, even to our amalgam of races in South Africa, the noble words of Burke about the State as a partnership in all perfection between those who are living, those who are dead, and who are to be born, and we shall thus hold to a higher and deeper conception of our duty to the Native races who dwell round about us.

KINSHIP AMONG THE CEWA OF RHODESIA AND NYASALAND

CULLEN YOUNG

[*NOTE. On receipt of Mr. Cullen Young's article it was referred to Mr. Bruwer in case he might be able to amplify not only his previous article but also the information supplied by Mr. Cullen Young. The note by Mr. Bruwer on* Maravi *that follows Mr. Cullen Young's article is the result.*

In Mr. Bruwer's note suggested derivations of the name Cewa *are given, among them that advanced by Cooley, namely "strangers". So many African and other peoples bear a name meaning "strangers, foreigners", that* Cewa = *stranger, merely conforms to a well-known principle of names based on* (*a*) *the "in-group" principle, i.e. the men, e.g. Bantu: Khoisan, Kung, Hwana, Fiote, Kru, and* (*b*) *names based on the "out-group" principle, i.e. the foreigners, e.g. Fulani, Galla, Fung, Havashi, Batwa. It would seem thus that* Cewa = *"foreigner" is a correct derivation. In Europe the following names all mean foreigner: Welsh, Lapps, Waloon, Hebrew, Vlatsch. (See also, "The Wanderers", by M. D. W. Jeffreys.* African Affairs, *January 1946.) Ed.*]

It has been of the very greatest interest to study Mr. Bruwer's article in the December issue of *African Studies* on Kinship Terminology among the Cewa of the Eastern Province of Northern Rhodesia. My personal interest has been rather historical than anthropological, from the point of view of one who has known the Cewa of Nyasaland and recognizes here an identity not previously realized. And I give priority of interest to the historical value of the paper because of its appearance just at the time when some of us have been forced along other lines of evidence to a conclusion regarding Cewa origins and status which is now, I feel, corroborated by Mr. Bruwer. To put the matter in a nutshell by way of introduction—he says, in his second paragraph, regarding the Cewa, "Their past history proves that they have ethnic affinities with one of the great mother tribes of Central Africa, the Nyanja or People of the Lakes, who in days gone by were also known as the aMalawi, or, People of the Flames." As I see it now, after reading his paper, Mr. Bruwer has helped us to establish the fact that *it is the Cewa themselves* who are "the great mother tribe" of whom the Nyanja are just one of many separated sections to-day, like the Cewa of Undi about whom he writes. Here are the facts as we think we know them.

At the very beginning of the 17th century, people of the *mang'anja* and *nyanja* descriptions were settled on the same ground where they are to-day. We know this from the report of his journey compiled by Gaspar Bocarro, a Portuguese, who travelled in 1616 from Tete on the Zambezi (then probably "Zembezi") to Kilwa on the Coast. But Nyanja and Mang'anja are only two of at least half-a-dozen now separated peoples—in, as Mr. Bruwer rightly says, Northern Rhodesia, Nyasaland and Portuguese East Africa—all of whom have a common speech and early tradition. Where does that tradition place them at the earliest moment to which we can now reach? The answer is that it places them between the Dwangwa and Buwa Rivers of Nyasaland, rivers flowing into Lake Nyasa on its western shore rather more than half-way down, looking from north to south. And that is the country of the Cewa! South of the Buwa River in the uplands we have the Chipeta, who are the Cewa who "live in the long-grass country" (*chipeta*); while down on the lake levels we have the Nyanja, who are the Cewa "who live at the lake" (*nyanja*).

The fact that European settlement began among these last, and that fact alone, has given an apparent priority to the name Nyanja and to the language chiNyanja. Actually the oldest tradition we have as regarding their name is the same in Nyasaland as we now find it to be among Mr. Bruwer's people, viz. aMaravi (we use a *v*) "people of fla mes". Can we tell how the Cewa came into the area between Dwangwa and Buwa? We can, and though it all happened more than 300 years ago (indeed considerably more), we have the facts in circumstantial detail.

Moving down from the north at a sufficiently early date to allow eventual descendants to have sufficiently multiplied to admit of expansion into the Shire Valley *before* Bocarro's date of 1616, there came a group of four main clans plus followers under a leader Mazizi Karonga. He died at the Dwangwa and his sister's son Kanyenda succeeded. The chieftainship was of sufficient status to be marked by the use of a small iron stool, about ten inches high, which is still in possession of the Kanyenda of to-day who is the paramount over the Tonga of West Nyasa Administrative District. I possess a photograph of it.[1] We know something of the direction from which these early incomers approached what is now Northern Nyasaland because the tradition mentions the crossing of "a bridge of God" and on the Kiwira River in Southern Tanganyika Territory between the administrative centre of Tukuyu (earlier Langenburg) and the Rhodesian border, there is a remarkable natural stone-arch bridge where water action through countless years has burrowed under a rocky stratum and slowly eroded a natural arch. We know, further, the names of the four main families composing this wandering group and they are to-day found identical in the four main clans both among our Cewa and among the Tonga people of West Nyasa. Are they also found among Mr. Bruwer's Undi people? They are the Phiri, the Banda, the Nkhoma and the Mwali.

We know that once Kanyenda had decided to settle just north of the Dwangwa his "cousin", as we would say (named like his father, Karonga), took his section of the people south of the river and thereafter, again through years that we cannot number, natural increase proceeded until a people calling themselves aMaravi, or aMalawi, are found over a huge area so that, in 1667 Barreto the Portuguese priest can describe an immense bit of country "under its emperor Caronga" which stretched for "two hundred leagues" up the Zambezi from Quilimane. We further know that a Portuguese map dated 1546 shows a lake called "Lake Maravi" in a position close to the actual position of Nyasa. And we know, too, that the tradition says that there were no other humans thereabouts save some of "small size" who were easily dealt with, but that later when a move backwards towards the "mother-land" of Dwangwa and Buwa took place and contacts were made westwards towards the Luangwa River of North Eastern Rhodesia, a Tomboka people (our present Tumbuka) were met. In 1831 Monteiro reports that "these Tombokas were serfs to the Chevas". Indeed I might go on into further historical detail all corroborative of the central point I wish to make, but what we have here should be sufficient. We know that a "Karonga" went south from Dwangwa when Kanyenda decided to remain where he was after the older Mazizi Karonga died. We know that in 1667 a "Caronga" was "emperor" of a huge area on the lower Zambezi. We know that "Karonga" is used even to-day as an honorific by the aMang'anja of the Shire highlands and that it appears as title of headmanship in the centre of Mwasi Kasungu's Dwangwa-Buwa country. There is no manner of doubt that we have clear historical evidence, with etymological corroboration, for placing the "mother-land" of this "mother-tribe" in the West Nyasa and Kasungu administrative districts of Nyasaland, as there is equally no manner of doubt that the inclusive name for them all—from mid-Nyasaland to the coast at Quilimane—is "the Maravi", or "the Malawi". Indeed we know, on this point, that as late as 1860 Livingstone found the people around Dedza, which is south of the "Chipeta" country and still farther south from our Dwangwa-Buwa

[1] On writing to Mr. Young for a photography it was found that the iron stool appeared in it on too small a scale for reproduction.

Cewa, describing themselves as "aMaravi" (*vide The Zambezi and its Tributaries*). It is therefore clear that there is a complete link-up of tribal identity from half-way down the west shore of Nyasa, through the Cewa, the Cipeta, the Dedza people, the Nyanja, the Mang'anja, on to the Zambezi country in the south and now (through Mr. Bruwer's paper) eastwards into Northern Rhodesia. Almost certainly we may include the aMbo, the aMakua and the aNsenga within the broad stretch of this ancient kinship, as well as Mr. Bruwer's Cewa under the Undi chieftainship. It is true that present-day tradition recounts a move *northwards from the Zambezi* as preceding the *present* distribution but that is because the earlier southward move, *via* the "Bridge of God" has begun to fade out of memory and the fact of the continued existence of the "Stool" with the unbroken line of Kanyendas in West Nyasa has, during the centuries, dropped out of sight. Or has'nt it? Here is another query for Mr. Bruwer to put to the people of Undi.

Linguistically, Mr. Bruwer's paper proves complete essential identity with the ciCewa of our "mother" territory up in Nyasaland between Buwa and Dwangwa; and I would go farther than that. It proves considerable likeness to the Tonga and to at least the southern Tumbuka speech so far as general vocabulary is concerned, though very far from likeness in the verb-forms. And over all this area we find the Phiri, the Banda, the Nkhoma and the Mwali clans in vigorous life though not all now using Cewa speech in its original forms. We can say, therefore, that at the earliest moment in history at which these Maravi become visible, the "mother" of such a very widespread family to-day, they are found at the point—half-way down the west side of Lake Nyasa—where their migrating leader died and where the first family separation took place. We can further say with assurance that the date must have been *at least* early 16th century but in all probability as much earlier still as will allow of natural increase all round the southern end of Nyasa great enough to explain the Portuguese reference of 1546 to that lake as Lake Maravi.

It might well be worth while to propose now the official adoption of the ancient Maravi name in order to bring back upon the map and upon the page of history the truth regarding that misty figure of Mazizi Karonga and his descendants, from that time about 500 years ago when they crossed that "bridge of God" and reached the shores of the great water, whose waves under the sun seemed as flames of fire (*malawi*) and gave the wanderers a name!

NOTE ON MARAVI ORIGIN AND MIGRATION

J. BRUWER

FROM what evidence I have gathered during my period of service among the Cewa of the Eastern Province of Northern Rhodesia, there appears to be no doubt that they, together with a number of kindred sub-groups to-day hailed as different tribes in Nyasaland, Portuguese East Africa and Rhodesia, are sections of a once powerful tribe, the Amalawi or Amaravi. Historical evidence as found in Portuguese records (quoted by Mr. Cullen Young) also points in the same direction.

During the time of Bocarro's and Barreto's writings, the Malawi appears to have been a powerful and well organized tribe. Two important names are connected with these people. Barreto writes about the Maravi being "governed by its emperor Caronga" (Theal: *History of South Eastern Africa*, Vol. III, p. 480), and gives a description of the Maravi empire stretching from Quilimane to Mombasa. This was in 1667. In 1798, considerably later, Lacerda, another Portuguese traveller, writes: "At Lupata ends the district of the kinglet Bive subject to the Undi or Maravi emperor." (Lacerda: *The lands of Kazembe*, p. 76, Burton's translation.)

Who are these Maravi, and why are the names of two "emperors" attached to them ? Mr. Young's explanation of the position as far as settlement in Nyasaland is concerned, coincides with my own findings. Indeed, among Undi's people the Phili, Banda and Mwale clans are the major clans, Undi himself belonging to the Phili clan. The Akhana clan is present but insignificant.

Going a little further back than the period of settlement along the west shores of Lake Nyasa, we find memories of a great migration southwards from a country called *Uluwa*. This must have been right in the heart of Africa, somewhere around the great lakes Tanganyika and Victoria, where they might have formed part of the Lunda empire under Mwatayamvu. Informants called this ancient chief Msokatanda, he who "stitches together" the country. It is not impossible that the name Maravi originated here, and that Lake Tanganyika was indeed the Lake of Flames. Evidence however is vague on this point. Perhaps somebody may throw more light on the question whether Nyasa or Tanganyika was the Lake of flames (*Nyanja ya Maravi*).

From Uluwa, at a point somewhere along the west shore of Tanganyika, the Maravi moved southwards towards lake Nyasa. Among Undi's people remembrance of a "bridge of God" has faded into oblivion, but they refer to a crossing either of a lake or river, most probably the same crossing as is referred to by Mr. Young. No mention is made of Kanyenda's stool which appears to be unknown in these parts.

The Cewa round here hail both Karonga and Undi as being representatives of two ancient dynasties. Undi's people are inclined to accept him as "the bigger one" and call him "Gawa", the Divider of the country. This however is natural, since he is their paramount chief. Historical evidence shows that Karonga is the major dynasty.

The existence of two major chiefs, both called by Portuguese writers "Emperor of the Maravi", brings out an interesting point namely that there must have been a separation between Karonga and Undi who both appear to be children of the *kholo* or ur-mother, Nyangu of the Phili clan. This separation causing two distinct dynasties, that of Karonga and that of Undi, probably accounts for the two "emperors", one in the east, and one in the west. Tradition would have it that the separation took place in northern Nyasaland probably during the settlement period.

Present day tradition about a northward migration from the Zambesi, may point to Undi's migratory journeys until he finally settled down

at Mano, on the Kapoce River. Indeed, Samuel Nthala in his *Mbiri ya Acewa* has the starting point of Cewa migration at Choma in Northern Rhodesia! It is well known that Undi travelled northwards to the country of the Lala-Lenje across the Luangwa River, and probably also reached a point where the present Choma is situated. Tradition states that Undi wished to return to the origin of his ancestors in Uluwa, but returned to his abode at Mano after staying with the Lala-Lenje for some time.

One important thing happened as a result of this expedition of Undi, namely, the forming of a new section called Ansenga to this day. Undi left one of his councillors, Mundikula, in the area of the present Petauke district to keep the place for the chief (Kalindabwalo). From this emerged the name Kalindawalo, the name of the paramount chief of the Ansenga. They too therefore are of Maravi stock.

One point remains to be explained, namely, the name Cewa. This name is not recorded in the earlier writings of the Portuguese. In 1831, however, Monteiro and Gamitto mention "the Mucanda, mambo of the Chevas (Shevas)". Lacerda mentions the name Mocanda as early as 1798 and calls him "the king Mocanda, the most powerful and dreaded Maravi chief of these parts" (Lacerda: *Ibid.* p. 76.)

It would therefore appear that the name Cewa is of later origin than Maravi, much in the same way as such names as Nyanja, Mang'anja, Cipeta, Nsenga, Sena, Nyungwe, etc., which all denote sections of the Maravi mother tribe.

Different explanations are given to the name Cewa. Some say it originated at a hill Nceu in Nyasaland. Others state that it comes from Cawa, meaning the abode of Mkanda. Cooley even gives the meaning of "strangers" to it!

A possible explanation may be found in the old verbal stem *cewa* meaning "to look back". Is it without meaning that only the neuter passive *ceuka* is in use to-day? Only in one proverb did I come across the stem *cewa* n.l. *mcewe mwana angapsye*, "look behind the child may be burnt", in other words, be careful what is going on behind. The Cewa, so it is told, used to climb the hills so as to enable them to look backwards from where they came. Even to-day many are buried facing northwards. They are looking back towards the country of their forefathers!

In the Eastern Province of Northern Rhodesia remnants are found of three groups of Acewa:

(a) The Acewa of the valley who originally came from Mwase Kasungu and are to-day only vaguely recognizable among the Awisa of the ex-chief Kamwili.
(b) The central group of Cewa under leadership of Mkanda (Lacerda's Mocanda) but recognizing Undi as the paramount chief.
(c) The southern group under a number of sub-chiefs all under their pramount Undi.

From these notes the following points are apparent:

1. That the mother tribe of many sections found under different names to-day in Nyasaland, Portuguese territory and Rhodesia, is the Maravi or Malawi, the People of the Flames. This name originated either at Lake Tanganyika or Nyasa. (I personally favour Lake Nyasa.)

2. That the Maravi migrated southwards centuries ago, probably long before the 16th century, from a country called Uluwa probably situated somewhere near the great lakes in the present Belgian Congo, and settled along the west shore of Lake Nyasa, and from there occupied the territory down to the Zambesi and westwards towards the Luangwa and Muchinga escarpment.

3. That the original leading dynasty was that of Karonga, but after separation of one group, the dynasty of Undi ruled in the west.

4. That a section of the Maravi adopted the name Cewa in the same manner as other sections adopted new names, and the original name Maravi faded out and lives only in the memories of the people.

Mr. Young mentions people of small size, encountered by the Maravi. The same happened with Undi's people in the west. Indeed, fights with the tiny people are still remembered. The Cewa here call them *Akafula*, *Akaombwe*, or

"*Mwanionera kuti*" (where did you see me). The last name describes a characteristic of these little people, since hoping to be big, they liked to be spotted at a distance! These tiny people may have been Bushmen, since rock paintings and digging stones are present in the Eastern Province. Undi's people also mention the *Amapule* who came from the west with pierced earlobes like the Angoni, probably a Makololo section that went astray. The *Nkhuwa* clan of Mafuta appears to be remnants of these Mapule.

With Mr. Young's proposal to adopt the original name Maravi, I heartily agree although I cannot at present say how it will be accepted by the people themselves. The name Nyanja for the people and their language gives a misconception of the historic picture altogether, since it seems to rule out a number of sections who indeed are nothing else than groups of the original mother tribe, the Maravi.

Even for linguists this adoption may solve a difficult problem of standardizing the so-called "Nyanja". What always strikes me is the remarkable agreement of Cewa language with Meinhoff's Ur-Bantu stems. It may perhaps one day prove that the Maravi was not only the mother tribe of a number of Central African tribes,but that of the entire Bantu family!

THE NYANJA-SPEAKING POPULATION OF NYASALAND AND NORTHERN RHODESIA

(*A Statistical Estimate*)

GUY ATKINS

The Nyasaland Census of 1945 [1] groups the African population according to tribes under headings such as Mang'anja, Cewa, Nyanja, Mbo, Ngoni, Yao, Tumbuka, etc. This classification, and a similar analysis for the Eastern Province of Northern Rhodesia,[2] make it possible to estimate **the number of Africans whose mother tongue is one of the dialects of Nyanja,** and to enquire into the question of **how many non-Nyanja can speak Nyanja as a second language.**

Those who registered as Mang'anja, Cewa, Cipeta, Maravi or Nyanja may obviously all be classed as persons who speak Nyanja as their mother tongue. The Mbo of the Kirk Range (Neno) must also be regarded as true Nyanja-speakers, because—regardless of what they may have spoken in the past—they now speak nothing but Nyanja. For the same reason I decided to include here the Ngoni of the Central Province of Nyasaland, and those of the Eastern Province of Northern Rhodesia. In both localities the Ngoni of to-day speak nothing but Nyanja, with only an isolated word here and there to betray an older tradition. In this respect they differ from the Ngoni who live round Mzimba in the Northern Province. This branch has preserved a form of speech which is unmistakeably Southern Bantu in origin. We would therefore be unjustified in regarding them as being primarily Nyanja-speakers.

It is obvious from what has been said about the Mbo and the Ngoni that each tribal group has to be judged according to its current linguistic practice. Ethnic and linguistic considerations only go hand in hand in cases where, as with the Yao, the bulk of the people have preserved the language of their forefathers. There is no denying, however, that under present conditions of inter-marriage and detribalization the investigator's problem is often obscured.

Within their limit the tribal divisions in the Census provide useful linguistic data, but of course they give no hint as to how far Nyanja has spread as a second language among people whose mother tongue is not Nyanja. Owing to the drought and impending famine during 1949 it was not possible to collect a team such as would be necessary to investigate the actual spread of Nyanja in selected areas. The only possible alternative was to visit every district and to gather information from the administrative officers and their African staff. This method had more to commend it this year than probably in most other years. Owing to the failure of the crops most of the administrative officers had been touring their districts more repeatedly and extensively than in normal times. Since Nyanja is the only official language, except far to the north, the district officers and their interpreters tend to use Nyanja in every village where the majority can understand it. Hence the District Commissioner's estimate of the spread of Nyanja within his own distict is based on daily contact and experience.

[1] *Nyasaland Protectorate Report on the Census of 1945*, Zomba : 1946. Wherever possible I have used more recent surveys, as in the case of Blantyre, where the censuses conducted by Messrs. Haskard and Barnes (1948–9) were available. In districts where there were no later records I asked the senior administrative officer for a conservative estimate of the increase or decrease in the population of his district over the past four years, and brought the 1945 figures up to date accordingly.

[2] The latest census returns for the Eastern Province are in two typescripts dated 1948, the first of which is kept at the Provincial Headquarters in Fort Jameson (Fort Jameson and Lundazi districts), while the second is on file at the District Headquarters in Petauke.

The two questions which were put to each District Commissioner were: "**What percentage of the non-Nyanja population do you consider can speak Nyanja sufficiently well to give evidence in a native court case? What percentage can understand enough Nyanja to follow a simple talk on an agricultural topic given by an African agricultural assistant?**"

The usual procedure was for the District Commissioner to give his answer, and then to call in one of his senior African assistants to give an independent opinion. It was interesting to find that the two estimates nearly always corresponded very closely. Petauke was the only district that presented any difficulty, for in this district the population had not been classified according to tribes at the last census.

In the following tables the percentage totals of those who speak Nyanja as a *lingua franca* have been translated into figures.

NYASALAND

SOUTHERN PROVINCE

District	*Nyanja-Speakers (Mother Tongue)*	*Nyanja-Speakers (Lingua Franca)*	*Non-Nyanja-Speakers*	*Total*
Fort Johnston	25,700	69,633	46,423	141,756
Zomba (including Liwonde)	77,367	108,557	72,877	258,801
Blantyre (including Neno and Chiradzulo)	90,934	145,980	—	236,914
Mlanje	51,511	169,911	8,942	230,364
Cholo	32,982	55,405	36,937	125,324
Port Herald (including Chikwawa)	25,765	38,932	2,049	66,746
Total Southern Province	304,259	588,421	167,225	1,059,905

CENTRAL PROVINCE

District	*Nyanja-Speakers (Mother Tongue)*	*Nyanja-Speakers (Lingua Franca)*	*Non-Nyanja-Speakers*	*Total*
Ncheu	89,441	10,526	—	99,967
Dedza	130,053	21,317	3,762	155,132
Lilongwe (including Fort Manning)	347,680	7,796	—	355,476
Dowa (including Rasungu)	179,952	8,578	—	188,530
Kota Kota	87,761	2,865	—	90,626
Total Central Province	834,887	51,082	3,762	889,731

NORTHERN PROVINCE

District	*Nyanja-Speakers (Mother Tongue)*	*Nyanja-Speakers (Lingua Franca)*	*Non-Nyanja-Speakers*	*Total*
Mzimba (including Chinteche)	24,226	19,384	176,414	220,024
Karonga	52	2,484	80,314	82,850
Total Northern Province	24,278	21,868	256,728	302,874

For Likoma and Chizumulu Islands the census records of the administrative headquarters at Chinteche were consulted. The figures for the Msumba Archdeaconate in Portuguese East Africa, and also those for the Kwambe area on the borders of Portuguese East Africa and Tanganyika, were supplied to me by the kindness of the Rev. E. A. Maycock of the Universities Mission to Central Africa. They were taken, in round figures, from the mission registers of those areas. These annual registers contain lists of all the Christians, but the Rev. E. A. Maycock, who knows these districts well, estimates that besides the Christians there are about 4,000 heathen and Muslim Africans at Msumba, and a further one thousand at Kwambe.

"Lake" Nyanja is the *lingua franca* of the entire coastal strip from the southern shores of the lake as far north as Kwambe. In the absence of any tribal or linguistic data from Portuguese East Africa itself, it was assumed that the proportion of those who speak "Lake" Nyanja as their mother tongue to those who speak it as a second language, is in the same ratio as at Likoma and Chizumulu, that is approximately 3 : 1.

LIKOMA AND EASTERN LAKESHORE

District	*Nyanja-Speakers (Mother Tongue)*	*Nyanja-Speakers (Lingua Franca)*	*Non-Nyanja-Speakers*	*Total*
Likoma and Chizumulu	2,929	1,394	—	4,323
Msumba	13,551	6,449	—	20,000
Kwambe	3,388	1,612	—	5,000
Total Likoma and Eastern Lakeshore	19,868	9,455	—	29,323

The estimate for Northern Rhodesia has been confined to the Eastern Province, this being the only part of the territory where indigenous Cewa settlements are found. Outside this province Nyanja is understood not only by the Nyanja-speaking immigrants, but also by many others who have served in the Army or worked on the Copperbelt.

NORTHERN RHODESIA

EASTERN PROVINCE

District	*Nyanja-Speakers (Mother Tongue)*	*Nyanja-Speakers (Lingua Franca)*	*Non-Nyanja-Speakers*	*Total*
Fort Jameson	73,813	19,765	1,040	94,618
Lundazi	31,344	17,178	25,766	74,288
Petauke	10,000	22,727	37,880	70,607
Total Eastern Province	115,157	59,670	64,686	239,513

Nyanja as the *lingua franca* of Nyasaland and of the adjoining eastern portion of Northern Rhodesia has made remarkable advances during recent years, as can be seen from the tabulated summary which follows. Even after making some deduction on account of the fallibility of our statistical sources, we find that the number of Nyanja-speakers at the present time can hardly be less than two million, which on a percentage basis represents more than 80 per cent of the total African population of these areas.

TOTALS FOR THE COMBINED TERRITORIES

NYANJA-SPEAKERS AND NON-NYANJA-SPEAKERS

Territory	*Nyanja-Speakers (Mother Tongue)*	*Nyanja-Speakers (Lingua Franca)*	*Non-Nyanja-Speakers*	*Total*
Nyasaland	1,183,292	670,826	427,715	2,281,833
Northern Rhodesia (Eastern Province)	115,157	59,670	64,686	239,513
Total Combined Territories	1,298,449	730,496	492,401	2,521,346
Percentage	51.5	28.	19.6	100

Throughout this paper "Nyanja" has been used as a generic term which comprises the three main dialects of Mang'anja, Cewa and "Lake" Nyanja. It is linguistically justifiable to use the name "Mang' anja" to describe the two dialect variants that are heard in the Southern Province, namely Western Mang'anja, spoken in the Port Herald district and round Chikwawa, and Eastern Mang'anja spoken in the districts of Cholo, Mlanje, Zomba and Blantyre.

DIALECT ANALYSIS

Dialect	*Nyanja-Speakers (Mother Tongue)*	*Nyanja-Speakers (Lingua Franca)*	*Total*
Manganja	304,259	588,412	892,680
Cewa	974,312	132,620	1,106,942
"Lake" Nyanja	19,868	9,455	29,323
Total	1,298,449	730,496	2,028,945

It will be seen from the analysis that the number of speakers whose mother tongue is Cewa outnumber the born Mang'anja-speakers by 3 : 1, but owing to the spread of Mang'anja as the common dialect of the towns and estates of the Southern Province the ratio of all those who can employ Cewa to all those who can employ Mang'anja is only 4 : 3, which shows that Mang'anja has become far more diluted than Cewa.

Numerically, by comparison with Cewa and Mang'anja, "Lake" Nyanja is now of purely local importance.

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UN *B* VIBRANT DANS LE BANTOU SEPTENTRIONAL

L. B. DE BOECK

PARMI les sons particuliers des langues africaines il y a une labiale sonore spéciale, une sorte de *b* vibrant. Celui-ci a été signalé par M. C. M. Doke pour le Zulu, et par le R. P. Tissérant pour le Banda en A.E.F. Jusqu'à présent ce son n'a été rencontré que dans des interjections ou des onomatopées.

Or voici que nous venons de découvrir un *b* vibrant dans quelques langues du bassin de la Ngiri, affluent de l'Ubangi, au Congo belge septentrional. Le *b* vibrant y est employé même dans les mots ordinaires, mais ne constitue pas, cependant, un vrai phonème : il n'est qu'une variante phonétique du *b* ordinaire.

1. Son aire d'extension

Ce *b* vibrant a été noté par nous dans toute une région située entre l'Ubangi et la Ngiri et comprenant une grande partie du territoire de Bomboma et la partie septentrionale du territoire de Nouvel-Anvers.

Comme on peut voir sur la carte nous avons trouvé cette consonne dans une vingtaine de parlers qui sont marqués d'une petite croix sur la carte. Ce sont les parlers des villages suivants:

1. Dans le territoire de Bomboma:
   Molunga, Maboko, Botunia, Bopombo: villages Dzandu;
   Bobo, Mandangi, Iniele, Motombi, Imese: villages des Lobala-Tanda;
   Piki, Lingamwana: villages Bodzaba;
   Bolikunda, Bwananzongo: villages Lingunda;
   Bondambama: village Dzumbele.

2. Dans le territoire de Nouvel-Anvers:
   Mokolo, Likpangbala, Mbonzi, Gumbe: villages Lobala;
   Ikobo, Motuba, Bokala, Bokondo: villages Likoka.

Ces parlers étant suffisamment nombreux pour pouvoir représenter leur "groupe de dialectes" respectif, on peut dire que les Manganzi, les Lobala, les Tanda, les Bodzaba et les Bangiri possèdent ce *b* vibrant.[1]

Il faut noter que ce son, quoique d'usage courant dans le langage quotidien, tend cependant à disparaître dans le langage des jeunes gens, surtout s'ils ont fréquenté des écoles, même des écoles de village. Les adultes aussi ont une tendance à remplacer ce *b* vibrant par un *b* ordinaire, s'ils parlent avec des Blancs. Ils ne l'emploient d'ailleurs jamais dans la langue commune, le lingala. En un mot, ce *b* est d'autant plus accentué et net que les gens sont plus âgés plus spontanés ou moins "civilisés".

En dehors du domaine signalé nous n'avons pas rencontré ce *b* spécial; or de par nos recherches linguistiques nous avons entendu le parler de plus de 300 villages dans cette région entre l'Ubangi et le fleuve Congo.

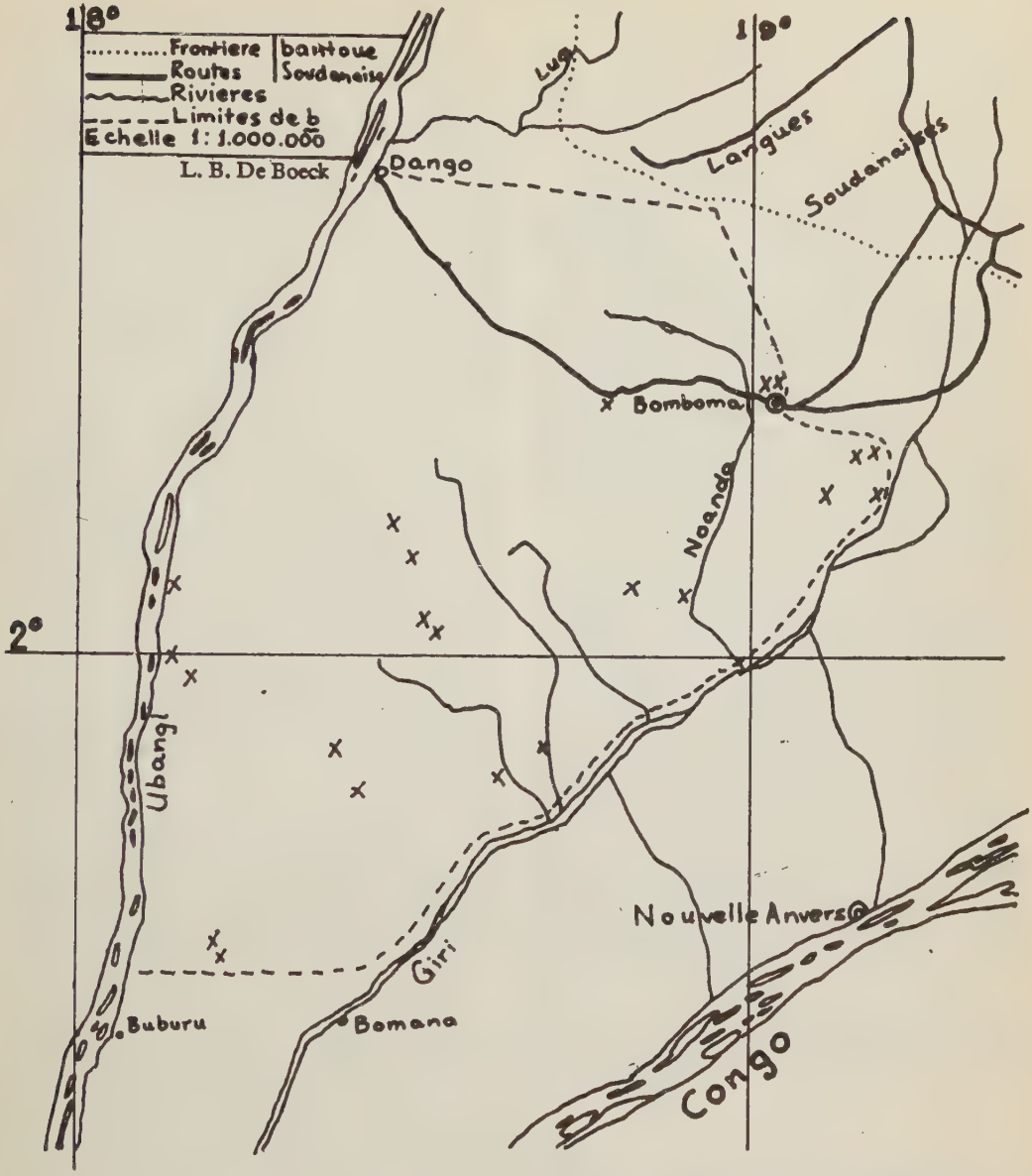
2. Description du b *vibrant*

(a) *Sa place dans les mots*

Le *b* vibrant ne se rencontre qu'à l'initiale des mots et seulement après une nasale. Par exemple: *mbanda*, front; *mbula*, pluie; *mbutu*, cendres; *mbulu*, oiseau; *mbanga*, tabac; *mbongo*, éléphant, etc.

Dans les parlers possédant ce son spécial toutes les consonnes *b* à l'initiale des mots et non précédées d'une nasale sont normales. Par exemple : *botolo*, poitrine; *bolako*, tabac; *bokombe*, lune, etc. De même tous les *b*, même précédés d'une nasale, à l'intérieur des mots, par exemple: *bokombe*, lune; *mambe*, aisselles, etc.

[1] cf. L. DE BOECK, "Les classifications des langues en Afrique", 1948, p. 29, à paraitre dans le *Bulletin de l'I.R.C.B.* L. DE BOECK "dialectgroepen in het Ngiri-stroomgebied", 1948, 9 pp., à paraitre dans *Aequatoria.*


18°
19°
Frontiere
Routes
Rivieres
Limites de b
bantoue
Soudanais
Echelle 1: 1.000.000
L. B. De Boeck
Dango
Lug
Langues
Soudanaises
Bomboma
Noanda
2°
Ubangi
Nouvelle Anvers
Giri
Buburu
Bomana
Congo

Ainsi le *b* vibrant n'est qu'une variation phonétique du phonème *b*, c'est-à-dire qu'il n'a pas de valeur linguistique, qu'il ne différencie pas de mots.

(b) *Sa nature*

Décrivons la "vibration" de ce *b* d'abord d'une facon rudimentaire. Dans les mots cités, *mbula*, etc., les lèvres, fermées pendant la prononciation des consonnes *mb*, ne s'ouvrent que pour laisser entendre la voyelle. Or immédiatement *après* l'ouverture et *avant* que l'on entende la voyelle, on entend et voit les lèvres vibrer d'une manière qui ressemble fort bien à ce que l'on connaît en Europe comme le *brrr* exprimant la sensation de froid ; seulement la vibration du *b* est plus brève et plus douce. Elle est cependant assez-distincte pour que toute personne avertie l'entende clairement; nul besoin d'être phonéticien pour le remarquer!

Il faudrait maintenant pouvoir examiner la nature intime de ce *b* au moyen d'instruments scientifiques (kymographe, film, etc.); la tension musculaire des lèvres serait surtout à examiner; mais tâchons de déterminer le phénomène autant que possible.

Pendant la fermeture des lèvres on ne voit rien de spécial; ni la tension musculaire des lèvres (la fermeté de l'occlusion), ni leur configuration ne présentent, à l'oeil nu, quelque chose d'extraordinaire. La particularité se réalise tout à fait pendant l'explosion de la consonne *b*, ou, ce qui revient au même, elle se réalise dans la première partie de la voyelle suivante; cette voyelle est aussi plus longue que d'ordinaire. C'est surtout ceci qui, avec la vibration, frappe l'attention.

La vibration ne se fait pour ainsi dire que pendant l'explosion du *b*; or, comme l'explosion est elle-même instantanée, et que la vibration a une certaine durée, il faut donc dire qu'après l'explosion de la consonne *b* il y a une "vibrante", une consonne fricative qui est essentiellement constituée par la vibration des lèvres. Il est très difficile de dire si cette "fricative" est produite simultanément avec la première partie de la voyelle suivante. A l'entendre, on a l'impression que c'est seulement après la dernière vibration, après l'ouverture totale de la bouche, nécessaire à la voyelle, que l'on entend celle-ci.

Les deux lèvres ne vibrent pas de la même façon. Tandis que la lèvre supérieure reste pour ainsi dire immobile, à l'oeil nu' la lèvre inférieure vibre très visiblement. Ceci nous semble avoir assez d'importance; en effet, nous avons l'impression que dans le *brrr* européen, c'est surtout la lèvre supérieure qui vibre. La cause de cette différence entre les deux lèvres semble être due au courant d'air qui, sortant de la bouche, est dirigé plutôt vers le bas et frotte donc plus énergiquement contre la lèvre inférieure que contre la supérieure. Et ici, nous pensons aux gens d'Ikobo, dont la lèvre inférieure est souvent très grande et pendante.

Nous avons vainement tenté d'étudier la direction du courant d'air sortant de la bouche au moyen d'instruments de fortune; nous sommes convaincus que la nature propre de ce *b* vibrant ne peut être révélée que dans un laboratoire de phonétique.

SUMMARY

The author discusses the occurrence of a "vibrant *b*" in a Northern Bantu area (between the Ubang and Congo Rivers). This sound had hitherto been recorded in Zulu and Banda. He indicates (with an accompanying map) where it has been noticed, and records that while it belongs to the *b*– phoneme, it only occurs in combination with *m* (*mb*), and then only when initial in words. He adds a short description of its formation and advocates phonetic instrumental investigation to establish definitely the phenomena counected with its enunciation.

NOTES OF THE QUARTER

East African Literature Bureau: Encouraging African Authors. The East African Literature Bureau, one of the scheduled services of the East African High Commission, was set up after the end of World War II to meet the greatly increased demand for literature in the African languages. The headquarters office of the Bureau is in Nairobi, and in April 1948 a branch office for Uganda was opened at Kampala.

The Bureau is at present organized in five sections which are concerned with textbooks for schools, general literature and African authorship, libraries, periodicals, and publishing and distribution. The Bureau co-operates closely with the Education Departments of the three East African territories, and with the East African Inter-Territorial Language Committee, which consists of persons expert in Swahili and its relation to kindred Bantu languages; the work of this Committee has included the revision of dictionaries, and conferences with university authorities and other institutions.

The East African Literature Bureau has the services of an Advisory Council, which was constituted in May 1949. The Council consists of 14 members. Nine of these are from the mainland territories, and three of the nine are Africans. The other five members consist of a representative of the East Africa High Commission, a representative of Zanzibar, a member nominated by the Roman Catholic Missions, a member nominated by the non-Roman Catholic Missions, and a representative of the Academic Board of Makerere College. The functions of the Advisory Council are to advise the High Commission and the Director of the Literature Bureau both on general policy regarding the provision of literature for Africans and on matters specifically referred to it.

During 1948 good progress was made in several spheres of the Bureau's work. The textbooks editor made a survey of the requirements of the African primary school syllabuses, and has started to organize, in collaboration with educational workers, the production of a series of books for each subject.

The general literature and African authorship section has received manuscripts from Africans in all territories; though some had to be rejected, several have been accepted for press, and work is proceeding on the remainder. Subjects include biography, fiction, tribal and historic studies, and simple techinical studies. A competition for African authors was held in 1948 and a number of very promising entries, which were judged by the East African Inter-Territorial Language Committee, were submitted; a further literary competition is being organized this year.

The plans of the textbooks section include the production of sets of books to cover each subject in the primary course, while, in some cases, it is hoped to produce a text suitable for translation into the various languages authorized by the education departments; these textbooks will be accompanied by sets of pictures and supplementary readers.

The programme of books for adults for general reading and reference includes simple technical books in English and Swahili, a series on local government, a series of the "teach yourself" type on subjects of common interest such as English and simple economics, and cheap booklets as follow-up material for projects in mass education; some of these, which are translations of popular articles in the African Home Library Series, are ready for the press.

* * *

University College of the Gold Coast. The University College of the Gold Coast has completed its first academic year, and, on September 12, members of the staff, headed by the Principal, Mr. D. M. Balme, met in London to review progress in the first year and to discuss plans for the future.

A declared object of the first year, said Mr. Balme, had been attained by the successful

creation of an academic board as a strong feature of the College. The student body numbered 100, and already faculties of arts, science and economics, were functioning. A new theological faculty was to be established in the coming academic year and an African senior lecturer had already been appointed. Research into the ten African languages spoken in the Gold Coast was being undertaken, the object being the eventual creation of a Department of African Studies.

It was not expected that the College would attain independent university status for at least ten, perhaps even twenty years, while the ultimate goal of an all-African academic staff would require at least fifteen years.

* * *

The Ethnographic Museum of Sweden at Stockholm continues its valuable publications on the distribution of various artefacts in Africa, and Professor G. Lindblom is to be congratulated on the three latest which have come to hand—"Nose Ornaments in Africa" (1945), "Tubular Smoking Pipes, especially in Africa" (1947), and "The One-leg Resting Position (Nilotenstellung), in Africa and Elsewhere" (1949). We cannot rightly class this last among studies of artefacts; but it is a most interesting survey of the distribution of what to us seems to be a most strange method of relaxation. This work by Lindblom is really supplementary to Schilde's fuller work "Die Nilotenstellung" which was published in 1937. It is remarkable to note how widespread is the practice of this "culture element". These "Museum" publications are attractively printed and well illustrated.

* * *

The Report for 1947–8 of the **Central African Archives** is another attractively printed publication. It reveals the energy and care that are now being exercised in this valuable department. We are reminded that the function of the archivist is not only the collection and preservation of records, but also the scientific weeding out: "uncontrolled accumulation leads ultimately to loss".

Obituary: William James Perry. There died, heroically, on 29th April, 1949, after a long illness bravely born, William James Perry, M.A., D.Sc. late Reader in Cultural Anthropology in the University of London. He was an inspiring teacher for those who could grasp the width of his reading and the marshalling of his facts. The presentation of facts and the logical deductions therefrom gave to those who attended his lectures a sense of the soundness and verificability of his information. Unlike the uncertain and untried theories presented by Malinowski, whose functionalism I was unable to swallow, and which time has shown to be invalid, Perry's main teachings still hold. Culture must have carriers. No functionalist has ever explained why in an almost unbroken line from North to South starting with Thebes on the valley of the Nile to Bremersdorp in Swaziland—a line that marks most of the Bantu migration southwards—there are divine kings who are connected with the sky —Sobuza II of Swaziland belongs to the Mclangane family i.e. the Children of the Sun, a title of one of Perry's books—are equated to a black bull and posses a sacred bundle.

Culture must have carriers. Throughout Negro Africa whereever there are found political institutions these can be traced to a ruling group imposing its administration on an indigenous social structure. Evidence for these facts were given by Seligman, Meek, Palmer, Cardinall, Roscoe and myself.

That these ruling groups were not members of the Archaic Civilization which was the central theme of Perry's outlook, is not of great significance. They carried the elements of the Archaic civilization in just the same way as Britons have carried abroad the elements of Christianity which arose as a Jewish sect but was not carried over the world by Jewish carriers.

So far as political institutions in Negro Africa are concerned, the exposition of the spread of culture in Perry's book *The Children of the Sun* is correct.

Hocart's work on the coronation ceremony and divine kings in India, Ceylon and Oceania offered strong support for Perry's theory and further

verification of this teaching is again appearing in Asia. Thus, the American anthropologist Keesing writes: "Princes of royal houses in South-east India appear to have come too (into Malaysia) and by force or invitation became rulers of petty states which were consolidating around the principal trade centres . . .

"In Malaysia the development of such class and caste distinctions received a strong impulse through contacts with the social system of India. Throughout many parts of the area there are entrenched aristocracies, and at their apex may be 'royal families' from which the ruling sultans and rajahs are drawn."[1]

This principle that political instutions are the product of invading royal ruling groups, whereas the social structure is indigenous, is also held by Glomplowics and Franz Oppenheimer[2] lawyers of international fame.

Dr. Perry's long illness, dating from about 1932, caused his withdrawal from anthropological circles and with the death of Professor Elliot-Smith, the Department of Anthropology at the University of London was practically closed down until its re-organization in 1944 with Professor Forde in the Chair.

Among Dr. Perry's publications are :

The Megalithic Culture of Indonesia	—1918
The Children of the Sun	—1923
The Origin of Magic and Religion	—1923
The Growth of Civilization	—1924
Gods and Men	—1927
The Primordial Ocean	—1935

Of these *The Children of the Sun* is still a source book of factual information and *The Primordial Ocean* an excellent cultural analysis.

M. D. W. JEFFREYS.

* * *

Obituary: Dr. Ida Ward. We regret to record the death of Professor Ida Ward, which occurred in October last. Dr. Ward was, until her retirement in 1948, head of the African division of the London School of Oriental and African Studies, with which she was closely identified for many years. She specialized in phonetics and in the languages of West Africa, and her enthusiasm in both teaching and research attracted a flow of students who shared her interests. After she retired, she became professor emeritus and remained an adviser on African studies. Her major publications included *Introduction to the Ibo Language* (1936) and *The Phonetic and Tonal Structure of Efik* (1933); and she collaborated with Professor D. Westermann in the *Practical Phonetics for Students of African Languages*, which was published in 1933, has been of immense value to missionaries and others, and saw a second edition in 1948.

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[1] KEESING. *Native Peoples of the Pacific World*. 25,113. New York : 1946. [2] BODENHERMER, E. *Jurisprudence*. 195. London : 1940.

Elêments de Grammaire Kinande. BAUDET. (Bruxelles : 1947.) 186 pp., price 50 fr. belg.

This little study is, as far as we know, the only monograph on the Nande, or as it is otherwise called Kondjo language, spoken in the Lubero and Beni districts to the west of Ruwenzori and Lake Edward. The author singles out, as its most distinctive grammatical feature, the use of the prefix *eri-* for the infinitive, instead of the more usual Bantu *ku–*. Of this Johnston remarks in his *Comparative Study* (Vol. II, p. 16): "a feature met elsewhere slightly in Luganda and markedly in Caga (No 17), in the languages of groups DD and ƐƐ on the upper Congo in the south-west Cameroons, and in Efik, a semi-Bantu tongue". The language has other very interesting characteristics, for instance the use of enclitic suffixes referring to the object, as well as the alternative employment of a prefixal objectival concord with the verb. There is, however, no evidence given by the author to indicate whether these are really enclitics or absolute pronouns of the third person, monosyllabic as they occur, for instance in Lamba. The almost universal use in indicative tenses of the negative prefix *si–* is of considerable interest; Swahili uses this only in the case of the first person singular and the negative of the copulative formative. Nande, too, uses a consistent causative suffix *-ya*, as postulated by Meinhof for Ur-Bantu. Another interesting feature is the incidence of the "initial vowel", in Nande a secondary vowel, *a–*, *e–*, or *o–*. The author, calling this "voyelle d'intonation," has not grasped its significance; *inter alia* it serves to form some substantives from qualificatives, e.g. *vaviri* (two)<*avaviri*, when used in isolation. The process of nasalization, as far as it is illustrated in this study, seems to involve in Nande a vocalizing.

The grammatical part of this book is confined to the first 56 pages, the remainder comprising to and from French and certain phrases. The grammatical treatment cannot be other than slight; out-of-date methods are employed with European terminology; but it is refreshing to find that the verb is treated conjunctively; and very little adjustment would make the whole orthography used fully conjunctive. We are very glad to have this information on a language so little known.

C. M. D.

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Social Structure. Studies presented to Professor A. R. Radcliffe-Brown. Meyer Fortes (ed.). (Oxford University Press: 1949.) xiv, 232 pp., 1 pl., tables, map, bibl., 25/-.

This book is a collection of eleven essays presented to Radcliffe-Brown on his retirement from the Chair of Social Anthropology at Oxford University in 1946. A biography of his life and work, together with a brief exposition of his contributions to social anthropology are given in a Preface (pp. v–xiv) by Meyer Fortes. There is in addition a bibliography of his writings compiled by Ruth Pardee (pp. 226–8). Most of the essays derive directly from the stimulus of Radcliffe-Brown's theoretical teachings.

The first essay, "A Methodology for the Study of Social Class" by W. Lloyd Warner (pp. 1–17) describes a set of techniques used in two new systems for the investigation and exact measurement of social class in American communities. Six techniques, when combined, form the method of *Evaluated Participation* for stratifying a community, and for placing families and individuals at their proper level in the status system of a community. The second system, called the *Index of Status Characteristics*, as a measurement of social class is posed on two propositions, that economic and other prestige factors are highly important and closely correlated with social class, but these social and economic factors, such as talent, income and money, if their potentialities for rank are to be realized, must be translated into social class behaviour acceptable to the members of any given social level of the community. The essay provides a new approach to the study of status structure and suggests a precise means

for demonstrating such class concepts as upper, middle or lower class.

The second essay, "Character Formation and Diachronic Theory" by Margaret Mead (pp. 18–34) is an important contribution to the better understanding of personality conflicts which arise in contact situations, and makes a plea for the intensification of the study of culture change in so far as it reacts upon individuals, who become in time the sources of new forms of cultural order.

There are three essays as follows: "Nuer Rules of Exogamy and Incest" by E. E. Evans-Pritchard (pp. 85–103); "The Tswana Conception of Incest" by I. Schapera (pp. 104–20); "The Hopi and the Lineage Principle" by F. Eggan (pp. 121–44). The first two discuss kinship ties, preferential marriage, marriage prohibitions and the effects of their violation, and the differences that occur between practice and precept in these principles. The third constitutes a summary and interpretation of Hopi kinship systems.

An essay by Meyer Fortes "Time and Social Structure : An Ashanti Case Study" (pp. 54–84) discusses Radcliffe-Brown's most recent concept of social structure with regard to "structure as an actually existing concrete reality", and "structural form", and puts up a case to demonstrate that his generalizations are not altogether valid for this distinction.

In "The Role of the Sexes in Wiko Circumcision Ceremonies" by Max Gluckman (pp. 145–67), the general hypothesis arises directly from Radcliffe-Brown's interpretations of ritual, and particularly from the problems he posed in his early study of the Andaman Islanders' initiation ceremonies. It sets out only one theme which runs through the circumcision ceremonies : the ritual tension between the sexes as groups. The analysis implies a recasting of the formulation of *rites de passage* in this type of circumcision ceremony.

The four remaining essays may possibly be grouped together. "Bali: The Value System of a Steady State" by Gregory Bateson (pp. 35–53); "Authority and Public Opinion in Tikopia" by Raymond Firth (pp. 168–88); "Government Chiefs in New Guinea" by H. Ian Hobgin (pp. 189–206); and "American Military Government" by John F. Embree (pp. 207–25). The first essay discusses the processes by which a social structure is maintained in a state of equilibrium and the intermittent mechanisms which act as correctives when the relevant ethos breaks down. The essay is a sequel to the concepts of "ethos" and "schismogenesis" embodied in the author's "Naven" (1936).

The second essay of this section is a contribution to the analysis of public opinion as a force of social control. The essay discusses the means whereby social tension can be resolved in an illiterate community with a kinship system of ramifying segmentary groups and a hierarchical class structure.

The two last essays deal with the problem of applied anthropology. Hobgin's essay is an account of native administration in New Guinea and the problems of ruling through native officials when these are so prone to graft and corruption. The title of the last essay is indicative of its scope and content.

The essays provide a further demonstration of the influence of Radcliffe-Brown on anthropological theory. He conceives the major task of social anthropology to be the study of social structure. This book is a first hand testimony to this. It provides a stimulus, and merits the attention of all students of the science, and is a presage of the trend of research among some of the present-day leading anthropologists of western civilization.

L. L.

* * *

Land Holding and Land Usage among the Plateau Tonga of Mazabuka District. A Reconnaissance Survey, 1945. W. Allan, Max Gluckman, D. U. Peters, C. G. Trapnell with additional sections by J. H. H. McNaughton and D. W. Conroy. (Published for Rhodes-Livingstone Institute by Oxford University Press: 1948.) 192 pp. including comment by E. Colson, 4 maps, 8/6.

In an addendum to the specific recommendations which are made to bring about a system of controlled and improved land usage among the Tonga, the authors of this report urge that the Northern Rhodesian Government establish a Territorial Research Council, "consisting of *research workers* in each branch of the sciences, to co-ordinate their research plans, and to consider immediate fields of research". One of the "immediate tasks of such a Council would be to formulate proposals to give an all-round training to African assistants".

The reasons for this proposal became clear after reading the "Tonga Report". Despite the acknowledged limitations of the rapid reconnaissance survey one is very impressed by the value of team-investigations of this nature. Agriculturalists, sociologist, ecologist, geologist and lawyer co-operated in a study of what is undoubtedly one of the most difficult problems confronting colonial administrations in Africa to-day—the formation of satisfactory Native land policies, more especially in colonies in which Africans and Europeans are settled side by side. This is not to imply that land tenure in the Gold Coast or the other more "African" colonies is not deserving of careful enquiry, but it is made obvious in this report that European-dictated land policy can play a powerful part in determining the nature of race relationships. It is recorded that a great deal of Tonga suspicion of Governmental motives and resentment against particular official action springs, even though sometimes irrationally, from the fact that large areas of land have been alienated for exclusively European occupation with the result that possible Tonga expansion has been restricted.

The scientists who collaborated in the survey clearly appreciate the complementary investigations of their fellow workers and it is particularly encouraging to note the recognition accorded to the sociologist's contribution, even though the period of time that the latter was able to spend in the field was brief. In the past those responsible for formulating Britain's colonial development plans have tended to overlook the fact that sound knowledge of the workings of African society is a prerequisite for the successful implementations of policy in any field in which African co-operation is essential. Recent reports by the Advisory Committee on Colonial Education have stressed the need for sociological knowledge and it is to be hoped that what has been achieved by the Tonga Reconnaissance will confirm the position of the sociologist in development planning committees at all levels.

Although not stated explicitly one point which emerges from this report is that the undoubtedly overworked district administrative officers often possess inadequate or inaccurate knowledge of important traditional institutions and customs and this, coupled with ignorance of basic demographic facts, etc., makes the enforcement of any particular administrative policy a dangerously hit-or-miss affair. Thus one reads that although one administrative officer has stated emphatically that "the ownership of a plot may not be transferred by the occupier; this can only be carried out by the headman or the chief; but even the latter cannot do so, arbitrarily"; the investigators report that "We found overwhelming evidence that any individual may transfer his rights in land" and that "such transference is commonly practised".

It is impossible to comment adequately on the contribution which each scientist has made to this report. All are significant in themselves and all are inter-related. The survey provides an effective warning to those who would offer superficial generalizations on Colonial land, agricultural, social or other policy. Most important among the findings is that which debunks the idea that the African large-scale farmers have acquired land at the expense of their neighbours, and that the aim should be to allot no more than 15 acres of arable land to each household. It is shown that the enterprising Seventh Day Adventist farmers have opened up many hitherto uncultivable areas in a manner perfectly in accord with Tonga custom and that the great majority of the Tonga, possibly 85 per cent of the families, are content to remain subsistence cultivators, dependent on kinship ties and assistance from their wealthier friends for aid or sustenance in times of difficulty. The large scale maize farmers comprise less than 1 per cent of the families, the remaining odd

14 per cent of Tonga being small-holders who have increased their crop-acreages mainly by taking their resting land into cultivation.

The need for limitation of stock and the arrest of land degeneration is emphasized if the present and future Tonga population is to obtain a living in this district. After an analysis of the factors operating at present and likely to operate in the future to impede progress toward improved farming, the authors of this report list a number of recommendations to overcome these obstacles to progress. Most interesting of these is the proposal that co-operative Social-Agricultural Units or Settlements should be developed to absorb the majority of Tonga cultivators. It is shown that the formation of such units would involve no major break with traditional land tenure, and that rational use of the land accompanied by communal use of ploughs and other agricultural equipment could lead to the development of the required conservative agriculture and a more enlightened animal husbandry. It is thought that the adoption of the Settlement system should be entirely voluntary, but to induce its adoption it is recommended that, in addition to education, markedly differential maize prices should be paid, with substantially higher prices being offered to good Settlement-produced maize as against maize derived from badly farmed land.

To administer convenient groups of settlement and other farmers it is suggested that Parish Councils be instituted, based on an electoral system, with a senior headman presiding at Council meetings. It is observed that the Tonga lacked, and lack, strong central traditional tribal executive and judicial authorities and that the so-called "Chiefs" derive their present authority largely from Government recognition and support. Hence the institution of an elective system should present no great difficulty.

The authors of this reconnaissance report constantly repeat that further research is essential and that many of the facts and figures are very crude and that many of the conclusions presented are purely tentative. The Report is none the less of great interest and value and Dr. Colson's later comment for example has confirmed the essentials of Dr. Gluckman's original rapid social diagnosis. It is a pity that the sketch maps are so poor and inadequate, the only reasonable map being that which faces page 77. Reference is made in the report to the use of air photographs and it would be interesting to know their scale, since stereoscopic examination and interpretation of such photographs can be of the greatest value to ecologist, geologist and sociologist alike. The proper use of suitable air photographs in addition to providing information can effect a very great saving of time in the field.

KENNETH KIRKWOOD.

* * *

The Anatomy of Lango Religion. T. T. S. HAYLEY. (Cambridge University Press: 1947.) xii, 207 pp., illus., diags., map, index, 21/-.

This book may be broadly divided into two parts; one where Mr. Hayley gives us his beliefs and speculations and the other where he gives us his observations. The latter is a useful contribution to human knowledge, the former is of doubtful use. Certainly his beliefs should never have figured in what purports to be a scientific study.

Here are a few instances of Mr. Hayley's beliefs. After stating that he placed a drop of one native medicine on an ant which immediately died, he remarks: "I have every reason to believe that the more important *ajwakas* possess detailed knowledge of drugs of great medicinal value . . ." (p. 26). A drop of euphorbia or of tobbaco juice has the same effect on an ant. Mr. Hayley naively refrains from giving us his reasons. He tells us he has a belief! Here are other instances of his beliefs: "I am ready to believe that the assumption of re-incarnation is there even if the belief is not extremely formulated" (p. 19). So Mr. Hayley is ready to supply the belief that is lacking among the Lango. "I believe that this process is similar to the technique of the psycho-analyst" (p. 156). Either the technique is similar or it is not: believing will not make it so. "I believe that protection from the cold night air and mosquitoes, and from

being stabbed when incapacitated by beer, were functions of the *otogo*" (p. 198).

Well, Mr. Hayley has a number of beliefs and in the terseness of American slang one may ask "So what?" Who cares for these beliefs?

Mr. Hayley's brief sojourn among the Lango makes one wonder when one reads his first chapter whether he understands the differences between Religion, Magic, (black and white) and Witchcraft; or whether he is merely reproducing a confusion that exists in the minds of the Lango.

Mr. Hayley does not define these terms, yet he continues to discourse on them. Thus, "When describing the religious activities of the Lango, I will therefore attempt to distinguish between religion and magic" (p. 1). Yet he also writes, "The practices by which man tries to harness *jok* power one may term Magic—White Magic where the ends are for the good of society and Black Magic or Witchcraft where the ends are harmful to society" (p. 3). Hence, according to Mr. Hayley Black Magic is a synonym for Witchcraft! Yet in the index one finds the following three terms:

Achudany: the most dreaded type of sorcerer or witch.
Ajok: sorcerer or witch. One who practices Black Magic.
Ajwaka: one who practices White Magic.

Dr. Meek in his *Sudanese Kingdom* shows likewise three distinct terms:

One for the practitioner of Witchcarft.
One for the practitioner of Black Magic.
One for the practitioner of White Magic.

In English there are also three distinct words: Witch, Sorcerer, and Herbalist. Throughout Africa it is customary to burn witches. I would therefore define Mr. Hayley's three terms as

Achudany: practitioner of Witchcraft.
Ajok: practitioner of sorcery or Black Magic.
Ajwaka: practitioner of White Magic, i.e. Witch-doctor.

It appears that Mr. Hayley has had no contacts with witchcraft otherwise he would not have confused it with magic. This confusion is all the more reprehensible when in *Witchcraft among the Azonde* by Evans-Pritchard the matter has been cleared up.

The author states, "There is no cult of fetish objects" (p. 4), but nowhere is "fetish" defined and so one is left in the dark on this matter. My own experience would lead me to define a "fetish object" as a "human relic" as understood in the Roman Catholic Church, i.e. as a "sacred bundle".

In so many tribes the belief exists that each person has a guardian spirit, e.g. the *chi* among the Ibo. Edwin Smith reports guardian spirits among the Ba-ila. Such spirits are also reported among the Bagesu, Basoga and Baganda. Consequently when Mr. Hayley suggests that Driberg, who knew his Lango far better than Mr. Hayley was wrong in translating *winyo* as guardian spirit, one wonders if after all "the boot is not on the other foot".

Most newcomers get the naive idea that the African has medical knowledge unknown to the European. Mr. Hayley is a newcomer and he writes: "The combination of Anthropologist and Doctor might lead to the discovery of drugs at present unknown to science" (p. 8). Yet time after time an examination of a herbalist's stock-in-trade reveals that the efficacy of his drugs lies in the spell, the magical incantation he utters over them and not to any "drug at present unknown to science". Mr. Hayley says as much himself. "Without this tale of magic Gira's drugs would have been valueless to the Lango" (p. 28). I know of only three drugs obtained from the African, *eserene*, *strophanthus* and *yohimbine*. The first two were not used as drugs but as poisons by the African and only the last as a drug as used by us.

Much space is occupied with recounting the African's accounts of his ills. All this has been better done in *Native African Medicine* by Harley, and in *The Sick African* by Gefland. One wonders of what value are the musings of the locals on diseases, and is their own differentiation of any value to the anthropologist, the sociologist or the doctor. Surely all this information is but the recording of "old wives tales". Much the same

outlook on disease was held by the European in the middle ages. *Vide Devils, Doctors and Drugs*, by Haggard.

Mr. Hayley's derivation of the concept of "jok power" as arising from sexual orgasm betrays the influence of Malinowski who tried to base all culture upon the satisfaction of human needs. This false doctrine has been exploded. If Mr. Hayley and Malinowski were correct how comes it that all societies do not have this concept?

As "jok power" is a creation in the realm of words, i.e. is not based on sense-perception data, it is a product of culture, not of biological need. No speech, no culture: hence no concept of "jok power" but no speech does not exclude sexual orgasm. Smith and Dale in their study of the Ba-ila, and Doke in his study of the Lamba appear to be much nearer the explanation with their theory of dynamism.

Mr. Hayley goes on to mention that because of this "jok power" concept sexual intercourse takes place only in houses. But many African tribes, e.g. the Ibibio have this restriction but do not have this "jok power" concept. One tires of these *ad hoc* speculations.

The Lango, like many other tribes have a special name for the shadow of a human being, i.e. *tipo* which becomes important after death. This concept is a cultural one, i.e. one based on words, not on sense data: i.e. the complex is, learned behaviour, learnt through words. Now the ancient Greeks had a special name for a human shadow which became important at death. Such a shadow became a shade and lived in Hades, but there was no question of a "Zeus power" among the Greeks. Why then have a different explanation for the Lango ?

Mr. Hayley apparently has not heard of the Sadducees, a Jewish sect, nor of the fact that early Judaism had no belief in immortality (p. 18).

Mr. Hayley might have mentioned that the burning of the deceased's bones to "lay his ghost" is common in Africa. It is for this same reason that witches are burnt. Burning destroys the spirit.

On page 72 Mr. Hayley agrees that the age-grade system and the rain dance were importations from the Hamites. Then he says: "I believe that the Age-grade system was not very deeply engrained in Lango culture. The *Etogo* group with its *apung* ceremony was a genuine element of Lango culture, to which the age-grade system became attached by borrowing from the Hamitic tribes. At a time when old beliefs were being discredited, recently acquired customs might well be the first to go." He gives one no criteria by which he decides which elements in a culture trait are new or old ; borrowed or indigenous except that he believes that the age-grade system is recently borrowed whereas the *otogo* group is an indigenous institution.

The Lango age-grade system is that common to Hamitic cattle people. The Lango cattle are Hamitic; is the cattle complex among the Lango also new ?

The use of a two-mouthed pot by the rain maker (p. 74) is interesting. Such pots are associated with twins among the Lango and also elsewhere, and twins are associated with the rain. Mr. Hayley does not mention that twins have stereotyped names, possibly because it would be awkward to find a genuine Lango explanation for this feature common to all tribes that welcome twins.

Describing (p. 103) the installation ceremony, Mr. Hayley writes: "In their account (i.e. that of educated Lango detailed to investigate the ritual) there was much detail obviously borrowed from the Acholi—leopard skins, stools, etc. I have cut all this out. But cannot vouch for the accuracy of the remainder." Shades of one of my teachers, Malinowski! How he would shudder to hear that a functionalist instead of studying how a culture functions as a whole deliberately omits essential features and then apologizes for the possible inaccuracies that ensue.

Here are a few other borrowed items, anointing with oil; the anointing of the queen simultaneously; doing things four times for a boy and thrice for a girl, so why omit borrowed features from the installation ceremony? A full description of it would have given excellent material for a study in acculturation. The present amputated account is of little worth.

On page 192 is a rationalization for a woman remaining three days in her hut after child-birth

because it takes three days to brew beer. But three days is for the birth of a girl. One is left without a rationalization for remaining in the hut four days after the birth of a boy.

It is not clear why a whole page is devoted to construction by *Pisè de terre*.

One would have liked further details on how the Lango react to the imposed Uganda system of administration (p. 202). The book is neither fish, flesh nor good red herring. The first chapter is devoted to theories that are not substantiated and could have been omitted. The record of his observations would have been very much better had he described all he saw and not cut out items. His study of the *otogo* as a religious grouping is of great interest as an integrating factor in holding clans together. One recalls to mind that Dr. Meek in his *Sudanese Kingdom* shows the integrating effect of a common religious cult among members of different extended families.

The Lango appear to have been at one time an agricultural community with a social structure that integrated the extended family. On this common type of social structure there impinged a Hamitic cattle complex with political institutions and divine kings. Hence the *otogo* complex. Much of the impinging culture has degenerated. How much one is precluded from knowing because of parts deliberately omitted.

M. D. W. JEFFREYS.

Amaqunuße (Imihoße yesiXhosa). G. SOYA MAMA and A. Z. T. MBEBE. (Oxford University Press, Cape town : 1950.) 61 pp., 2/-.

This is a most pleasing collection of poems in Xhosa, comprising the prize-winning manuscripts of the two authors. The poems are short and very varied in character. Mama's contribution which gives the title to the book, and comprises most of the poems, contains several of a distinctly religious appeal as in *Umthandazo wakusasa, vuya mphefumlo wam*, and others. He has a striking tribute to J. Henderson Soga who was killed in an air-raid in England, in his *Isimbambazelelo*, and a praise-poem in honour of the R.A.F.—*Zintaka zentsimbi siya nißulela!* The wonder of Table Mountain claims a poem, and a pleasing little tribute to the late Mrs. Rheinallt Jones, entitled *Ndlela-ntle Nozizwe. Akukho ngoma emoyeni* is a dirge in honour of A. M. Lembede, M.A., LL.B, and B.W. Vilakazi, M.A., D.Litt. The second part of the book, entitled *uGußulizißetha*, is contributed by Mbebe. He too includes a war poem, *Imfazwe yezizwe*, of no mean merit, some poems on general subjects and an *izißongo* in honour of the Hlubi chief, Zißi.

Both authors shew considerable poetic ability, and this book should be well received among Xhosa readers.

C. M. D.